

SCS #9001a

Thomas F. Torrance

SCS #9001a

ANALECTA :

OR,

MATERIALS

FOR A

HISTORY OF REMARKABLE PROVIDENCES;

MOSTLY RELATING TO

SCOTCH MINISTERS AND CHRISTIANS.

BY

THE REV. ROBERT WODROW,

MINISTER OF THE GOSPEL AT EASTWOOD.

VOLUME FIRST.




PRINTED FOR THE MAITLAND CLUB.

M.DCCC.XLII.

EDINBURGH PRINTING COMPANY, SOUTH ST DAVID STREET.

PRESENTED
TO
THE VICE-PRESIDENT AND MEMBERS
OF
THE MAITLAND CLUB,
BY
THE EARL OF GLASGOW.



Digitized by the Internet Archive
in 2012 with funding from
Princeton Theological Seminary Library

<http://archive.org/details/analecta01wodr>

THE MAITLAND CLUB.

MARCH, M.DCCC.XLII.

THE RIGHT HONOURABLE
THE EARL OF GLASGOW,
President.

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX.

HIS GRACE THE DUKE OF ARGYLL.

JOHN BAIN, ESQ.

DAVID BALFOUR, ESQ.

ROBERT BELL, ESQ.

SIR DAVID HUNTER BLAIR, BART.

BERIAH BOTFIELD, ESQ., M.P.

SIR THOMAS MAKDOUGALL BRISBANE, BART., G.C.B.

10 HIS GRACE THE DUKE OF BUCCLEUCH AND QUEENSBERRY.

JAMES BOGLE, ESQ.

WALTER BUCHANAN, ESQ.

THE MOST NOBLE THE MARQUESS OF BUTE.

ALEXANDER CAMPBELL, ESQ.

THE HONOURABLE HENRY COCKBURN, LORD COCKBURN.

THE MAITLAND CLUB.

- JAMES T. GIBSON-CRAIG, ESQ.
WILLIAM CRAWFURD, ESQ.
JAMES DENNISTOUN, ESQ.
JAMES DOBIE, ESQ.
- 20 RICHARD DUNCAN, ESQ., [TREASURER.]
WILLIAM JAMES DUNCAN, ESQ.
JAMES DUNLOP, ESQ.
JAMES EWING, ESQ., LL.D.
JOSEPH WALTER KING EYTON, ESQ.
KIRKMAN FINLAY, ESQ.
WILLIAM FLEMING, D.D.
WILLIAM MALCOLM FLEMING, ESQ.
JOHN FULLARTON, ESQ.
JOHN BLACK GRACIE, ESQ.
- 30 JOHN GRAHAM GILBERT, ESQ.
THE RIGHT HONOURABLE THOMAS GRENVILLE.
JAMES HAMILTON, ESQ.
LAURENCE HILL, ESQ., LL.B.
GEORGE HOUSTOUN, ESQ.
JAMES HUNTER, ESQ.
THE HONOURABLE JAMES IVORY, LORD IVORY.
JOHN CLARK KENNEDY, ESQ.
JOHN KERR, ESQ.
ROBERT ALEXANDER KIDSTON, ESQ.
- 40 GEORGE RITCHIE KINLOCH, ESQ.
JOHN GARDINER KINNEN, ESQ.
JOHN LEADBETTER, ESQ.
MATTHEW LEISHMAN, D.D.
JOHN GIBSON LOCKHART, ESQ., LL.D.

THE MAITLAND CLUB.

REV. LAURENCE LOCKHART.

WILLIAM LOCKHART, ESQ., M.P.

JAMES LUCAS, ESQ.

ALEXANDER MACDONALD, ESQ. .

THE VERY REV. DUNCAN MACFARLAN, D.D., [VICE-PRESIDENT.]

50 ANDREW MACGEORGE, ESQ.

ALEXANDER MACGRIGOR, ESQ.

GEORGE MACINTOSH, ESQ.

JOHN WHITEFOORD MACKENZIE, ESQ.

ROBERT MACLACHLAN, ESQ.

ARCHIBALD MACLELLAN, ESQ.

ALEXANDER MACNEILL, ESQ.

JAMES MAIDMENT, ESQ.

THOMAS MAITLAND, ESQ.

JOHN MAXWELL, ESQ.

60 WELLWOOD MAXWELL, ESQ.

WILLIAM MEIKLEHAM, ESQ.

WILLIAM HENRY MILLER, ESQ.

ROBERT MONTEITH, ESQ.

JAMES PATRICK MUIRHEAD, ESQ.

WILLIAM MURE, ESQ.

WILLIAM SMITH NEIL, ESQ.

ALEXANDER OSWALD, ESQ.

JOHN MACMICHAEL PAGAN, ESQ., M.D.

WILLIAM PATRICK, ESQ.

70 HENRY PAUL, ESQ.

EDWARD PIPER, ESQ.

ROBERT PITCAIRN, ESQ.

JAMES CORBETT PORTERFIELD, ESQ.

THE MAITLAND CLUB.

HAMILTON PYPER, ESQ.

THE QUÆSTOR OF THE LIBRARY OF THE UNIVERSITY OF
GLASGOW.

PHILIP ANSTRUTHER RAMSAY, ESQ.

JAMES CAMPBELL REDDIE, ESQ.

JOHN RICHARDSON, ESQ., LL.B.

WILLIAM ROBERTSON, ESQ.

80 ROBERT RODGER, ESQ.

ANDREW RUTHERFURD, ESQ., M.P.

JAMES SMITH, ESQ.

JOHN SMITH, ESQ., LL.D., [SECRETARY.]

WILLIAM SMITH, ESQ.

WILLIAM SMYTHE, ESQ.

MOSES STEVEN, ESQ.

DUNCAN STEWART, ESQ.

ARCHIBALD SWINTON, ESQ.

SYLVESTER DOUGLAS STIRLING, ESQ.

90 WILLIAM STIRLING, ESQ.

WILLIAM STIRLING, ESQ., YR.

JOHN STRANG, ESQ.

THOMAS THOMSON, ESQ.

WILLIAM B. D. D. TURNBULL, ESQ.

DAWSON TURNER, ESQ.

PATRICK FRASER TYTLER, ESQ.

ADAM URQUHART, ESQ.

PATRICK WARNER, ESQ.

WODROW'S ANALECTA.

PREFATORY NOTICE.

THE ANALECTA, now presented to the MAITLAND CLUB, through the munificence of the EARL OF GLASGOW, are the private *memoranda*, or rough notes, of the Rev. ROBERT WODROW, who was Minister of the parish of Eastwood, in the county of Renfrew, and is well known as the author of the “ History of the Sufferings of the Church of Scotland, from the Restoration to the Revolution.” His father, James Wodrow, was installed Professor of Divinity in the University of Glasgow, on the 9th of March 1692, and continued to discharge the duties of that important and honourable office till the period of his death, on the 25th of September 1707. The great-grandfather of the Professor was Patrick Wodrow, who, previous to the Reformation, was Vicar of Eaglesham, in the neighbourhood of Glasgow, but who, subsequently, abandoned the pale of the Church of Rome.*

* Life of Professor Wodrow, written by his son, and published, from the original MS., by the late Rev. Dr Campbell of Edinburgh, pp. 6, 115, 118, 182. Edin. 1828.

Robert Wodrow was born at Glasgow, in the year 1679. It is uncertain, as he informs us himself, in what month of that year this event took place ; but when alluding to it, in his Life of his father, he mentions an occurrence which happened at the time, and which, as connected with the history of the family, and with the violent persecution which was then carried on throughout the country, may be supposed to have made a deep impression on his mind, from his earliest years, and tended to call forth the strong sympathy evinced by him in the fiery trials of his unhappy countrymen. His father was, at this period, denounced, like many others, as a field preacher, and obliged, on that account, to remain in concealment. His mother, believing herself to be dying, had expressed a wish to see her husband, that she might take a final leave of him. A notice to this effect was conveyed to old Wodrow. Accordingly, as soon as the evening was sufficiently advanced to warrant the hope that he might not be observed, he went to his own house, after having disguised his person in the best way he was able. On passing "the guard-house in the Trongate," however, he was unfortunately recognized. A party immediately followed to apprehend him. After searching all the other rooms of the house, they were only restrained by delicacy from entering the apartment in which Mrs Wodrow was, and to which Mr Wodrow had, on his arrival, immediately proceeded.

The officer who commanded the party left the house for

about an hour ; but, before doing so, he caused every door and window to be carefully guarded. At this critical juncture, Dr Davidson, a medical gentleman, made his appearance, who brought along with him “ a man-servant, with a lantern carrying before him, it being now night ; and the soldiers allowed him to go in, with his servant, when he told them his errand.” Dr Davidson had been sent for on Mrs Wodrow’s account. The family must, in such circumstances, have been in a state of extreme excitement and alarm. The reader may conceive their feelings, when he is told, that during this anxious interval the future chronicler of the Sufferings of the Scottish Church first saw the light. The next thing to be considered was, how to provide for the safety of his father :

“ A method offered to the Doctor,” says Robert Wodrow himself, “ which proved effectual, through God’s goodness, for his escape ; and he proposed that my father should change coats with his servant—a pretty large man—and put on his bonnet, and briskly take up the lantern, and go out before his new master, with all the assurance he was master of. The thing took ; and the soldiers having seen the Doctor come in, just now, with a servant, when he went off, let him pass without observing the matter. In a quarter of an hour or thereby, the captain returned, and searched the whole house, and my mother’s room, with the greatest care, so that they stugged with their swords the very bed my mother was lying on, jealousy he might be concealed there. My mother was now easy, do as they would, and told them, with much cheerfulness, the bird was flown, and they needed give themselves no further trouble, for he was out of their hands, and not in that house. At length they gave over, being convinced she told them the truth.”*

* Life of Professor Wodrow, pp. 61-64.

In the year 1695, Robert Wodrow entered upon the study of theology, under the superintendence of his father, in the University of Glasgow; and for two successive years, during the College recess, he acted as domestic tutor in the family of his relative, Sir John Maxwell of Pollock, one of the Senators of the College of Justice. He was then appointed Librarian to the University. This office was filled by him for six years.* After undergoing the requisite trials in the Presbytery of Paisley, he became a licentiate of the Church, in March 1703. On the 28th of October, in the same year, he was ordained Minister of Eastwood, having succeeded, as pastor of that parish, the Rev. Matthew Crawford, a pious and laborious clergyman, who left behind him, in two folio volumes, a MS. History of the Church of Scotland,† which is still unpublished, though it is now in the Library of the Church.

* Life of Professor Wodrow, p. 116.

† Crawford's History of Renfrewshire, p. 35. Paisley, 1818. "After King James' death, Mr Crawford is very short, till the 1637; and from thence, to the lamentable division 1650, he gives a very distinct and large account of matters, which I heartily wish had been long since published." (Original Letter of Robert Wodrow, in Dr Burns' edition of Wodrow's History, Vol. I. p. xx.) The Synod of Glasgow and Ayr, as appears from the following extract from their Minutes, of date 7th October 1701, had resolved, at a very early period, to take steps for the publication of Crawford's History:—"The Synod recommends to the Principall of Glasgow, the Professor, [James Wodrow,] Mrs James and David Brown, Mr Patrick Simpstone, Mr Robert Mure, and Mr John Orr, and John Alexander of Blackhouse, Ruleing Elder, To meet att Glasgow the first tuesday of November, and consider upon most proper expedients for getting Mr Matthew Crawford's historie accurately printed, and afterward to appoint their own dyets."

Natural history seems to have engaged a considerable share of the attention of Wodrow, both before and after his induction at Eastwood. Mr George Crawford, author of the *Peerage of Scotland*, describes him as his “very worthy friend,” and “a gentleman well seen in the curious natural products of the country.”* And, in a letter addressed to Mr Edward Lhuyd, keeper of the Ashmolean Museum at Oxford, and dated Eastwood, August 26, 1709, Wodrow says—“My lot is, by Providence, cast in the parish of Eastwood, and my house within a quarter of a mile from the Aldhouse Bourn, where you and I were a lithoscoping.”†

His Correspondence, which is now in course of publication by the Wodrow Society, shows the high estimation in which he was held by many of the most distinguished men of his day. It likewise furnishes abundant proof of the extraordinary activity of his mind ; of the interest which he took in every subject connected with science or general literature ; and of the zeal and fidelity with which he devoted himself to the discharge of the more immediate duties of his sacred profession.

In his “History of the Early Part of the Reign of James the Second,” Charles James Fox bears honourable testimony

* Crawford’s *History of Renfrewshire*, *ut supra*, first published in 1710.

† Wodrow Correspondence, Vol. I. p. 33.

to the character of Wodrow as an historian. He mentions an interesting anecdote of the unfortunate Earl of Argyle, and then refers to Wodrow, as vouching for the truth of it, "whose veracity," he adds, "is above suspicion."* Elsewhere he says—"To recite all the instances of cruelty which occurred," at this period, in Scotland, "would be endless; but it may be necessary to remark, that no historical facts are better ascertained than the accounts of them to be found in Wodrow. In every instance where there has been an opportunity of comparing these accounts with the records, and other authentic muniments, they appear to be quite correct."†

The present volumes contain the materials for a Work, which the Author appears to have contemplated from an early period of his life. He received the first hint of it from his father, who, not long before his death, lamented to him that no particular account had been given, by any one, of the "remarkable providences and appearances in this Church." He, therefore, "advised me," says Wodrow, "in my youth to set down what I happened to hear from good hands, and well attested, of this kind. Which advice I have, in part, followed."‡ Much of the information collected in this way was afterwards embodied by him in his manuscript "Collections upon the Lives of the Re-

* P. 208.

† Pp. 131, 132.

‡ Life of Professor Wodrow, p. 4.

formers and most Eminent Ministers of the Church of Scotland," which are now in the Library of the University of Glasgow, and from which some selections were published by the Maitland Club in 1834.

The future historian, so far, at least, as he may be desirous to illustrate the ecclesiastical affairs of Scotland, will be greatly aided in his researches by the light which, in different parts of the *Analecta*, is thrown upon the characters and actions of many eminent men, and the causes of events. It extends over a most important period in the history of Scotland, commencing in 1701, and terminating in 1731. In what is stated by the Author, under the date of January 1728,* an apology will be found for defects of style, mistakes, repetitions, or the consequence that may seem to be attached to matters of little moment or trifling interest. He says there, that he does not pledge himself for the truth of many things which he has mentioned ; that he gives them simply on the authority of his informers ; and that they were written down at the time he heard them, principally with a view to aid his own memory, or for the use of his children. This will even go far to vindicate him from the charge of excessive credulity, to which it will be imagined he has, on various occasions, subjected himself.

* Vol. III. p. 470.

There can be no doubt, however, that Wodrow believed in the prevalence of witchcraft in his day, and in the reality of spectral appearances. This may be discovered even in his History; but he can hardly be said to have been, in this respect, a greater slave to his superstitious notions than many of those who, in that age, and in both parts of the island, were most distinguished by their rank or their learning. In the year 1685, a book was published by George Sinclair, Professor of Philosophy in the University of Glasgow, having for its title, “Satan’s Invisible World Discovered, or a Choice Collection of Relations anent Devils, Spirits, Witches, and Apparitions.” In the Preface, the Author speaks of those whose “thick and plumbeous capacities cannot conceive” the strange things which he relates; and he pronounces King James’ Dialogues on *Dæmonologie* to be “a piece as far beyond all other men’s writings, as himself was beyond all princes in his time.” The first Relation which Professor Sinclair gives in his book, is the case of Sir George Maxwell of Pollock. It was supposed that his death was caused by the diabolical arts of five witches and a wizard, all of whom, after a solemn trial at Paisley, were found guilty, and, with the exception of one of them, who obtained a respite, on account of her youth, condemned to be burned. The particulars of this trial, along with a minute account of the machinations and judicial confessions of the supposed culprits, are gravely detailed in a letter which was sent to Profes-

sor Sinclair, and which was written by the Lord Justice-Clerk, who was the son of Sir George Maxwell, and the friend and patron of Robert Wodrow.

Sir George Mackenzie of Rosehaugh, King's Advocate in the reigns of Charles II. and of his successor, has a long chapter on witchcraft in his "Laws and Customs of Scotland in Matters Criminal." Besides discussing various other equally important points, Sir George descants on "the devil's mark," which is given, he says, as some allege, "by a nip in any part of the body;" adding, with scrupulous accuracy, to prevent all mistakes, that "it is blue"! Others, moreover, he tells us, affirm that this mark "is sometimes like the impression of a hare's foot, or the foot of a rat or spider." He is equally learned upon the mode in which witches "raise storms in the air," and "torment mankind by making images of clay or wax!"*

It is clear, that Lord Fountainhall was not in the humour, any more than Sir George Mackenzie, "that noble wit of Scotland," as Dryden was pleased to style him, to treat with disrespect the insane pretensions of certain old women, or to run any risk of offending them. For we find, in a work of his, the following passage :—"Of the presumption, minarum præceden-

* Pp. 91, 100, 103. Edin. 1678.

tium et damni secuti, see the criminal lawyers, requiring they be, *malæ famæ*, and such, *qui minas exequi soliti sunt*; and the foresaid præsumption of *damnum minas subsequens* takes mainly place in malefices committed by witches.”*

Many of the Covenanters, it is well known, were firmly persuaded that Archbishop Sharp had a familiar, whom he was accustomed to consult. But Dr Hickes, who was afterwards Dean of Worcester, took his revenge by charging Major Weir with sorcery. In his *Ravillac Redivivus*,† he tells a story of the said Major getting access to the house of a gentlewoman in Edinburgh, nobody knew how; assuring his friend to whom he writes, that when the lady screamed, the Major “immediately disappeared,” though “the windows and doors were all close shut.” Hickes makes “little doubt but his coachman to the fiery coach conveyed him in and out, through the chimney, or, perhaps, by the door, which the cursed familiar might open and shut again.”

In the year 1720, Lord Torphichen was led to believe that his third son, Patrick, was bewitched. He, therefore, caused his tormentors to be seized. The minister of the parish, as

* Lord Fountainhall’s *Historical Observes of Memorable Occurrents in Church and State*, from October 1680, to April 1686, p. 25. Edin. 1840. Printed by the Bannatyne Club.

† Pp. 67, 68.

well as others, caught the infection. A fast was proclaimed, and a sermon was preached on the occasion, which was afterwards published, by the desire of Lord Torphichen.*

Dr Hutchinson was of opinion that the Church of England and its clergy had comparatively little to answer for in giving countenance to the prejudices of the common people regarding witchcraft. This, perhaps, may be true. Nevertheless, he admits, that, in the famous trial of Jane Wenham of Walkern, in Hertfordshire, in the year 1712, some of the English clergy, “though otherwise men of no ill character, were so weak as to try charms, and give way to scratching, and promote the prosecution.”† And when speaking of the rapidity with which supposed witches multiplied in some parts of England, Dr Samuel Johnson quotes the saying of Bishop Hall, that he knew a village in Lancashire, where their number was greater than that of the houses.‡

It is melancholy to think that the masculine mind of such a man as Sir Matthew Hale, Lord Chief-Justice of England, was not proof against the prevalent frenzy. A trial took place at Bury St Edmunds, in Suffolk, in the year 1664, at which he presided. The accused were two women, whose names were

* *Law's Mem. Pref. Not.* p. civ.

† *Historical Essay concerning Witchcraft*; see Dedication. London. 1720.

‡ *Johnson's Works—Observations on the Tragedy of Macbeth*, vol. ii. p. 64. Lond. 1816.

Amy Duny and Rose Cullender. No fewer than thirteen different indictments were laid against them. Sir Thomas Brown of Norwich, the famous physician, was in court, and having heard the evidence, was called upon for his opinion. When thus interrogated, he declared it to be his firm conviction, "that the fits were natural, but heightened, by the devil co-operating with the malice of the witches, at whose instance he did the villanies." Such a strong and unequivocal declaration as this could not fail to influence the minds of the jury. The two unfortunate women, therefore, were found guilty, and immediately ordered for execution, although the Lord Chief-Justice, who, during the whole trial, was in a state of the utmost perplexity, had declined even to sum up the evidence, praying only, "that the great God of heaven would direct their hearts in that weighty matter."*

It was not, indeed, till near the middle of the last century, that a bill was brought into the House of Commons, which was afterwards passed into a law, repealing the former statutes against witchcraft, and declaring, that no prosecution shall for the future be carried on against any persons for conjuration, witchcraft, sorcery, or enchantment.†

* Hutchinson's Hist. Ess. concerning Witchcraft, pp. 139-157.

† 9th George II. c. 5. Judge Blackstone, when quoting this Act, very cautiously remarks, that "the ridiculous stories that are generally told, and the many impostors and delusions that have been discovered in all ages, are enough to demolish all faith in such a dubious crime, *if the contrary evidence were not also extremely strong.*"—(*Commentaries on the Laws of England*, vol. iv. p. 61.)

We do not say, however, that with the abrogation of the ancient laws against witchcraft, all belief has vanished from among us in the exercise of preternatural power, by crazed beldams or others. The disgraceful scenes that were enacted near Boughton, in East Kent, in the year 1838, by the *soi-disant* Sir William Courtenay and his fanatical followers, forbid us to cherish any such idea. After the death of their leader, the peasantry of Kent expressed their confident expectation that he would come to life again on the third, or on the seventh day. Nor is it, we find, among the uninformed portion of the community only that such superstitious fancies are still continuing to linger, and to exert an unhappy influence. We have a proof of this, in what an English nobleman, the Earl of Shrewsbury, has recently written regarding “the Holy Virgins of the Tyrol.” His Lordship finds no difficulty in believing that “blood flows upward ;” that the sheets upon which the Addolorata reposes, “and upon which so much blood flows every week, from so many wounds, are not stained with the least drop ;” that though the sheets of her bed “have never been changed for five years, they are still [1839] perfectly clean ;” and that “a person lived without food for twenty years in perfect health and strength.”*

* See “A Letter from the Earl of Shrewsbury to Ambrose Lisle Philips, Esq., descriptive of the Estatica of Caldaro, and the Addolorata of Capriana, being a second edition, revised and enlarged ; to which is added the Relation of Three successive Visits to the Estatica of Monte Sansavino, in May 1842.” Lond. C. Dolman, 61, Bond St.

But, perhaps, a still more remarkable instance of superstitious credulity, taking into consideration the character or avowed principles of the person, is that of the late Lord Byron. That celebrated nobleman, unhappily for himself and for others, made light of the prophecies of Scripture, and did not admit the reality of the miracles wrought by our Saviour; yet, with strange perversity and inconsistency, as we learn from his biographers, did he, down to the close of his life, attach importance to the predictions of a *spawife*. He was, likewise, it would appear, a believer in *wraiths*. “It was about this time,” says his biographer, Mr Thomas Moore, “that Mr Cowel, paying a visit to Lord Byron at Genoa, was told by him, that some friends of Mr Shelley, sitting together one evening, had seen that gentleman, distinctly, as they thought, walk into a little wood at Lerici, when at the same moment, as they afterwards discovered, he was far away in quite a different direction. ‘This,’ added Lord Byron, *in a low, awe-struck tone of voice*, ‘was but ten days before poor Shelley died.’”*

Such extraordinary aberrations of the human mind, when displayed by persons who might have been expected, from their education, or talents, or station in society, to be raised above the influence of vulgar prejudices, can hardly be contemplated by any one without pain, and without a feeling of personal hu-

* Works of Lord Byron, edited by Thomas Moore, Esq., vol. v. p. 365. Lond. 1832.

miliation. They are adverted to, however, simply for the purpose of guarding honest Wodrow from unthinking ridicule, by showing that an instinctive love of the marvellous, or a tendency to superstition, is not the exclusive characteristic of any particular class or order of men.

In the “*Memorabilia of the City of Glasgow, selected from the Minute Books of the Burgh,*” there is the following entry : “10 January 1712. Call subscribed to Mr Robert Woddrow, minister of Eastwood, to be minister of the South Quarter.” This invitation to Wodrow to accept the pastoral charge of one of the churches of Glasgow was honourable to him, as proceeding from those who were necessarily well acquainted with his professional qualifications, and the assiduous and faithful manner in which he laboured to promote the highest interests of the parishioners of Eastwood. It does not appear, however, to have been sought for by himself, or even wished. Lord Pollock was likewise averse to his leaving Eastwood. Although the Provost and Magistrates, therefore, appealed against the decision of the Synod, who, by a majority, declared it was not expedient to translate Wodrow to Glasgow, contrary to his own inclinations, the appeal, in consequence of the personal interference of Lord Pollock,* was afterwards abandoned.

The people of Stirling were likewise desirous to secure to

* Wodrow Correspondence, vol. i. pp. 287, 288.

themselves the benefit of his ministerial services. He was earnestly solicited to undertake the cure of their souls in 1717, and likewise in 1726. But he was too strongly attached to his flock to consent to leave them. He died in his fifty-fifth year, on the 21st of March 1734.

The numerous unpublished MSS. which he left behind him, have justly earned for him the name of the indefatigable Wodrow. A large portion of these, including the *Analecta*, were, in the year 1828, safely lodged in the Library of the Faculty of Advocates, through the active and zealous agency of his able biographer, the Rev. Dr Burns of Paisley. The account which Dr Burns has given, in a letter to the writer, of the discovery of what he justly considered to be a valuable literary treasure, is this:—

“It was in 1825, when residing for a short time in the parish of Stevenston, my attention was called to the probable existence of important MSS. belonging to the Collections made by Wodrow, and still in the possession of the friends and descendants of that most indefatigable collector of the records of our Church. The perusal of his biographical account of his father, Professor James Wodrow of Glasgow, since published under the superintendence of Principal Lee, stimulated my inquiries. With the valuable aid of Miss Wodrow, granddaughter of the historian, who had a good many MSS. in her own possession, and who gave me useful hints as to the probable resting-places of others, I succeeded, partly by domiciliary visits to garrets, and other repositories, where these *exuviae* had remained for a series of years undisturbed, and partly by correspondence with surviving relatives of the historian, in unkennelling from the dust of years some four-score volumes of various sizes, and almost all in excellent preservation. *a*

Of these, one half comprises chiefly Lectures, Sermons, Homilies, and other compositions of a similar class, by the father of the historian, the historian himself, his brother Alexander, several of the worthies of the Covenanting age, and many of the Theological Students under Professor Wodrow, from 1690 to 1707. Several of these volumes are in my possession ; others remain where I found them, and a considerable number belong to Miss Wodrow at Saltcoats. These MSS., however interesting in other respects, were not considered of sufficient importance or value to attract the attention of the Curators of the Advocates' Library. I shall assuredly do all I can to obtain for them a place on the shelves of the 'Library of the Church of Scotland.'

"Of the remaining forty volumes, which were transferred by me in June 1828, (with consent of parties,) to the repositories of the Advocates' Library, the larger part consists of copies of Wodrow's Letters *to* his correspondents, and the letters *from* these correspondents, in their original form. Of the first of these classes, one volume is still wanting to complete the set. Of the second class, the series is complete. Selections from both of these collections are at present in the process of printing by the Wodrow Society, under the inspection of a most competent Editor, Professor M'Crie.

"Of the other volumes, several are of a miscellaneous description ; and six embrace the *Analecta*. Wodrow's object, in these *Analecta*, seems to have been to put down the various incidents in his life, with remarks on matters and things in general ; thus forming, in some sort, the materials of autobiography. From a man whose observant eye allowed nothing to pass unnoticed, a singularly varied melange was thus to be expected."

In the year 1839, the Rev. David Landsborough, the present worthy incumbent of the parish of Stevenston, and the successor of the Rev. Dr James Wodrow, the youngest son of the historian, was fortunate enough to rescue from obscurity, in the Island of Cumbræ, a small MS. volume, which has obtained

the name of Wodrow's Diary. The eldest son of Robert Wodrow, after resigning his parochial charge, resided some time in the Little Cumbrae, and died there. In this way, the Diary came into the possession of the late parochial schoolmaster, whose widow gave it to one of the elders of the parish, from whom Mr Landsborough received it. It was soon afterwards deposited, by Mr Landsborough, in the hands of Robert Wodrow, Esq., the great-grandson of the historian, who has kindly favoured the writer with the use of it.

The handwriting is evidently that of the author of the *Analecta*. An additional proof of the authenticity of this interesting little volume, were this necessary, might be pointed out in the following "Memorandum," which is written upon the first page :—"That ye Transaction between Mr John Simson, and Mr Rob^t. Wodrow, as to ye Library, was wt ys expresse proviso, yt ye Sellary should be equally divided betwixt them. In testimony of our mutuall agreement to ys, we have subscribed wt our hands, at glasgow, the twenty and eight day of July, jai. vi. nynty and eight years.

"J. S.

"R. W."

The book is of the 18mo size, but closely written, and bound in vellum. In addition to the Diary, which extends to sixty-three pages, it contains a catalogue of the books acquired by the author previous to the month of July 1703. These must have

formed a valuable private collection. They are arranged under different heads, viz. Divinity, Philosophy, Philology, Sacred and Profane History, and Miscellany Books.

The first entry in the Diary is dated April 3, 1697, when Wodrow could not be more than nineteen years of age; and the last is under February 26, 1701. The various matters which are recorded, are indicative of the same ardent and inquisitive mind for which the Author was distinguished in the course of his subsequent life. They comprehend some simple chemical experiments, observations with the microscope, cures for some common diseases, memorable interferences of Divine Providence, meteorological observations, interesting anecdotes, &c. They are not of so much value as to warrant the enlargement of the present Work, by the insertion of the whole of them. It has been thought, however, that the following extracts from the Diary may not prove uninteresting, and that they may be viewed as forming an introduction to the *Analecta*, not altogether inappropriate.

“ *May* 17, [1697.]—That the reasons of the curats in the North ther standing out were 2 fold. 1. The divisions in the first parliament, that gave hopes to fish in muddy waters. 2dly, The examination of some of them; and the processes wer strict, and discovered them. Therfor, the rest resolved to stand together in a body, and seek help from England. But the Bishops there are of 2 factions; the one holding, that wee Churchmen should [not] at all stand out against the civil government, any wher. Of this, the two archbishops, and the greater part of the rest are, so that our Scots Commissioners did but come little speed.

The other party are for mentening the hyararchy against all opposers ; they favoured our Scots Commissioners, but, being weak themselves, did not much good."

" *June 10.*—This day the witches wer execute at Paisley, wher 2 of them solemnly protested innocency ; and one of them, Easmith, [Neasmith,] implicated God's curse on us all. The first 6 dyed impenitently. But ther seemed to be odd contradictions in the case of the seventh, Marg. Lang. Shee, after prayer at the stake foot, which few or none heard, went up on the stool, and began rhetorically thus :—It's neither seemly or fit that a woman should speak in publick ; but my case is extraordinary, therefore I hope I may be allowed. As to this sin of mine laid to my charge, I confesse that when I was young, after I had committed the unnaturall sin, the divil appeared to me, as a gentleman on horsback, and desired me to give up myself to his service, which I did, through the terror on me at that time, and the conscience I had of the great guilt of my late sin, and I durst never forsake this again for fear. But as to what was said befor the Lords at Edinburgh, that I renounced my baptism in Balgarran yeard, and entered into a new covenant with the divil, and gote the mark, this I absolutely deny. Then she prayed for Balgarran's family, that God would deliver that damsell from the power and works of the divil ; then for her own family, particularly for her pious and godly good-man. Then she prayed for the prospering of the interest of Christ, and the sending of the power with the Gospell, for strenth to the ministers. Then she fell on confessing her sins, as ignorance, foality, slighting God's offers of Christ, (but not a word of witchcraft.) This she closed with, that there was nae sin but shee was guilty of. Then she began to lament the impenitency of the rest ; and said, it was sad to see so many goe carelessly to death. Then she exorted all young persons to bewar of all sin, especially scandalouse and lussfull. Then shee added, Lord, I cannot weel tell what to think of my own case. Sometimes I have fears, because of my sad sins ; sometimes I desire to hope. However, I'll walk through this dark step of death by faith and dependance on Jesus Christ. After this, the 2d time shee prayed for the prosperity of the Church, and

power of the Gospell, and in this shee dyed. Mr [James] Hutcheson [Minister of Killallan] told me, that at that time she spoke not as she used to do, (which was like an angell's,) before this ; yet she seemed to me to be pretty fervent.”*

* There is an instance of the Privy Council of Scotland, after the Restoration, granting at one sederunt fourteen separate commissions to take trials of witches.—(*Hugo Arnol's Criminal Trials*, p. 366.) On the 19th of January 1697, a warrant was issued by the Privy Council to Lord Blantyre, Sir John Maxwell of Pollok, Sir John Shaw of Greenock, William Cunningham of Craigends, Alexander Porterfield of Duchall, and others, to examine and imprison persons suspected of witchcraft, in the case of Christian Shaw, daughter of John Shaw of Bargarran, in the parish of Erskine, and county of Renfrew. On the 9th of March, these commissioners reported, that there were not fewer than twenty-four persons accused and suspected of witchcraft, in the case which they had been appointed to investigate. A new warrant was therefore issued by the Council, appointing most of the commissioners formerly named, along with Lord Hallcraig, Mr Francis Montgomery of Giffin, Sir John Houston of that Ilk, Mr John Kincaid of Crosbasket, Advocate, and Mr John Stewart, younger of Blackhall, Advocate, “to meet at Renfrew, Paisley, or Glasgow, to take trial of, judge, and do justice upon the foresaid persons ; and to sentence the guilty to be burned, or otherwise executed to death, as the commissioners should incline.”—(*Id.* pp. 364, 365.) The part which the Synod of Glasgow and Ayr acted in this unhappy business, appears from the following Minute of their proceedings, dated Irvine, April 6, 1697 :—“The Synod being informed by some of the brethren of the Presbytery of Paisley, that a Commission of Justiciarie, from the Privie Councill, is to sitt at Paisley, April 15th instant, for triall of those indicted for witchcraft ; and considering that it is expedient some brethren of the Synod be nominate to joine with the Presbyterie of Paisley, for advice and supervising a narrative and relation, upon occasion of a young gentlewoman, Bargarran's daughter, her being haunted and afflicted by Satan and his instruments, and for advice in other matters incident, competent to ministers, during the sitting of the said Judicatorie,—the Synod nominates the brethren following, Mr John Wilson, Moderator, Mr William Dunlop, Mr Robert Wyllie, Mr John Bannantyne, Mr Patrick Warner, Mr Alexander Orr, Mr James Browne, Mr John Ritchie, Mr John Petticrew, and Mr Thomas Lining, to join with their brethren of the forementioned Presbyterie, to the effect foresaid : And also, if they find expedient, to appoint a Synodal fast upon the account foresaid, and to advertise the brethren thereof in due time.” Seven of those who were brought to trial were found guilty by the jury, after remaining in deliberation for six hours, and condemned to the flames. Margaret Lang, who was one of the number, is represented to have been a person of considerable talent, and till now, to have been possessed of an unblemished reputation. Her employment was that of an *accoucheuse*. Wodrow mentions,

PREFATORY NOTICE.

“June 27, 1697.—This night Mrs Marion told me, that she heard Secretary Ogilvy say, that when he was in the north, he saw a man

in the course of the present Work, (vol. i. p. 364,) that he learned from the Rev. Andrew Turner, her parish minister, that before she was accused by Christian Shaw, she was “under good repute, and not the least suspected for witchcraft, or any ill, but esteemed a great Christian.” She is even said to have made “harangues in her own defence, which neither divine, nor lawyer, could reasonably mend.” This was looked upon, however, as one of the strongest proofs of her guilt.—(*History of the Witches of Renfrewshire*, p. 161.) The Rev. Mr Bell, in his MS. Treatise on Witchcraft, after referring to “the business of the sorceries exercised upon the Laird of Bargarran’s daughter, anno 1697,” describes this, with a degree of bitterness, which may well be excused in the circumstances, to have been “a time, when persons of more goodness and esteem than most of their calumniators were defamed for witches.”—(*Law’s Memorials*, Pref. Not. p. xciii.) As to the confessions, which Margaret Lang and her wretched associates are said to have made, a key to these is furnished by Sir George Mackenzie. He candidly declares, “*ex certissima scientia*,” that the poor creatures, who, in those days, were charged with their terrible crime, were often deprived of their reason, and thus led to imagine the most ridiculous and absurd things; and he adds, that most of them were “tortured by their keepers,” and that “this usage was the ground of all their confession.”—(*Laws and Customs of Scotland in Matters Criminal*, pp. 86, 87.)

Mr Neil Snodgrass, writer in Paisley, was law-agent for Margaret Lang, or some of the other accused parties. To undertake such an office in those days must have required a considerable degree of moral courage. In consequence of the part he acted, Mr Snodgrass brought upon himself some abuse, if not suspicion. He and a Mr William Reid, an apothecary in Paisley, were at variance regarding a stair and boundary-wall of a house, belonging to one or other of them. Some altercation having arisen between them on this subject, Reid told “the said Mr Neille to goe and consult his master anent them.” A person who was present asked, who was his master? “He knowes,” replied Reid, “whos actions he laityly agented. Let him consult him.” This sally gave rise to an action for defamation, in connection with which the judgment which follows was pronounced:—“*Paisley, 24 Aprile 1697.*—The judge for interloquutor, Finds relevant the pursuer proving, that he was late procurator or agent for the late pannells in witchcraft, and the defender thereafter, in passion, requyring him to gae consult his master anent the gevills lybelled; which, when asked quho, he, the defender, told him whose cause he lately was procurator or agent in: Finds, that the word master cannot be ascribed to ane client one or moe, because of this speciall repugnancie, viz., that agents rather consal clients, than clients them; lykas, clients could not be consulted in gevills; and sua finds that the forsaid scandalous words, being proven,

there that was taken. He lived solitary, in a cave, and drank water and eat raw flesh, and went just naked. He had a language, which was neither Highland nor English, or a mixture of both ; and was understood by none there. That the country people told him there wer several of them there. That the generally proposed overture for civilizing the Highlands, was by establishing schools for the English tounge, and endeavouring to make all speak it. But the Secretary thought the best way for this was to find a way to take their plades from them ; for they use them to ly in, to cary things in, for cloaths, and for what not. Soe these being taken away, they would get other utensils, and soe, by degrees, be civilized.”

“*Sept.* 20, 1697.—The best way for loosing, or rather reading, write by numbers, or a key, &c., is by observing the monosillables, as I, o, a, the, this, that ; and the write may be easily solved at lenth. The best way for secrecy in such writing, is to have particular characters for the ordinary monosillables. That the present King’s Advocate, in the night time, observed his first wife awaken with a cry, and weeping ; and he asked her what ailed her ? O ! sayes shee, I thought my sister Scott was dead, and I saw it. They both remarked the exact time of the night, and they got nottice to-morrow, that at that exact time she dyed. The relator heard the Advocate tell this. Query. If this might not be accidental ? she knowing that she was sick, and fearing her death.”

“*Oct.* 8, 1697 —That P[rincipa]l C[arstaires,] he heard the K[ing,] (and two other gentlemen heard it also,) say, that he would never agree to ye establishing of any but presbitry in Scotland.”

together with the witnesses present, taking and understanding by *master*, the devill, to the best of their knowledge, relevant to inferr the scandall lybelled, and punishment whereof, accordingly, for the fysk, reserving the partie lesed assythment inteir, till ane Sitting Session. (Signed) Ro. SEMPILL, Ball. Dept.—The pursuer offers to prove the complaint conform to the interlocutor, *per testes*. The defender’s procurator protests against interlocutor for coast, skaith, and damage, and remeid in law.”—(*Paisley Magazine*, M.DCCC.XXXVIII. Edited by the late W. Motherwell, Esq., pp. 154, 155.)

“*Aprile* 9, 1698.—This day,* told me that he knew his coosin, ye Lord Kincairn, fast 16 days and more, without tasting any thing; but sometimes once in the two dayes he would have taken a glasse of water. He was first very loose in his walk, and after turned (and yet is) a strict Burignianist.†

“That Poeret’s peice on Education had raised great heats in Ham-burgh. That Poeret‡ lives a little from Amsterdam, in a large country house, where many come and take chambers; and he and they live all in common, and serve one another.”

“*Feb.* 25, 1699.—The foresaid person told me he was at the execution of the last witches, and with the surgeons that cut the leg of the first, where the mark was, into which the pin§ went so far, as it was said to be, through her leg. They found, and he saw it, that the run only between the two bones in the leg, the tibia and the other, and was not through them.”

“*May* 31, 1699.—This night I was with ¶, who told me, that the late Mr Maclaury, minister in told him, with Mr , that as to the second sight, he was in the highlands, about 30 miles from Inverary, in an acquaintance’ house; and at 9, [night,] sitting with him in the house, about a pite fire, in midst of converse, he started. So, the said minister asked him what ailed him? O! sayes

* The name is in short-hand.

† Madame Antonia Bourignion was a French lady, who published some mystical writings, and pretended to be inspired. Her opinions made some noise in Scotland, and were condemned by an Act of the Church.

‡ *Vide* vol. iii. pp. 472, 473.

§ One of the modes of detecting witches resorted to in those days, was by running pins into particular parts of the body. This operation, both in England and Scotland, was actually reduced to a trade; the person who followed it being called a pricker. It was believed that the devil’s mark, or stigma, took away all feeling from the part of the body on which it was imprinted. The business of the pricker was to find out such a mark, and to test its character, by passing a pin through it, for the purpose of ascertaining whether or not it was devoid of sensibility.—(*Scott’s Letters on Demonology and Witchcraft*, p. 297; *Pitcairn’s Criminal Trials*, vol. iii. pp. 599–602.)

¶ The names are written in short-hand, and cannot be decyphered.

he, I see such a gentleman, whom they both knew, stabbed with a dagger,* in such part, in such a place, and by such a man ; and the said gentleman is killed. The said minister asked him, how he knew it ? He said, he saw it. So he asked him, how he saw it, and how he got that power ? He said he knew not ; but said he had it ever since he was a child. The man was under a good fame, for an honest and good man. The said minister, about two dayes after, came back to Inverary, and the forsaid gentleman was, that day he came, buried, and had been killed with all the forsaid circumstances.”

“*Dec.* 31, 1700.—This afternoon told me that Mr Ray was once a fellow in on of the Universitys, and appeared much for the Covenant : and because he would not renounce it, he was afterwards put out of the University, and reduced to some straits ; on which a gentleman bestowed L.50 per annum, and a country house, upon him, in which he lived hitherto privately ; and on this stock has done all these noble things the learned world is soe much indebted to him for. Compare this with the Preface to his *Wisdom of God*, in the *Works of Creation and Providence*.”

“*Feb.* 26, 1701.—This night being with Mr Alexander Edward, an episcopall minister, weel versed in architecture, and curiouse in antiquity, that lives in Angus, he told me the Laird of Fintrime, a man that was very curiouse, and extreemly weel seen in history, and abundantly

* It was said that the death of the Duke of Buckingham was predicted by a Highland seer, who exclaimed, “ Pish, he will come to nothing, I see a dagger in his breast.” —(*Aubrey's Miscellanies*, p. 275 ; *Law's Memorialls*, Pref. Not. p. lxiii.) So far from ridiculing the pretensions of the Highland seers, the great English moralist himself was not indisposed to give credit to them. After summing up the arguments for and against the possession of the second-sight, he says,—“ To collect sufficient testimonies for the satisfaction of the public, or of ourselves, would have required more time than we could bestow. There is, against it, the seeming analogy of things confusedly seen and little understood ; and for it, the indistinct cry of national persuasion, which may be, perhaps, resolved at last into prejudice and tradition. I never could advance my curiosity to conviction, but came away at last only willing to believe.”—(*Dr Johnson's Journey to the Western Islands*, *Works*, vol. viii. p. 305.)

credible, gave him this account of Spotswood's History. That he wrote it at King James' command, and that, after he had drawn 4 or 5 different draughts of it, he at length came and offered it to the King. He gave it to the Scots Secretary, the Earl of Lanerick, with orders to print it in a fine letter, and good paper. The Secretary, whether from some dissatisfaction at the author, or the Book, (my author knows not which,) laid it up in his study, and did nothing in it. The King dyed within a while, and Lanerick came down to Scotland, in Montrose' time. The Earl's Secretary and he fell out; and he ran away with severall of the Earl's papers, and the autograph of Spotswood among them, and came to Montrose, then upon the hills. The Books, through the said Secretary's unsettled condition, turned a little loose. About two years after, Montrose was banished, and all his followers ordered to depart the Kingdome, having two moneths allowed them. In this time, the said Secretary of the Earl of Lanerick came to Mr Wisheart, then minister at [North Leith,] afterwards Bishop of Edinburgh, after the Restoration, who being rabled out of his charge, went over to Holland. To this Mr Wisheart did the said Secretary give the said MSS. The Laird of Fintrime was then in Holland, and declares that the said Mr Wisheart began to transcribe the said MSS. with his own hand; and that he many times dictated to him. By the time he was half done with it, Archbishop Spotswood's friends, knowing the said copy was given to Lanerick, and now thinking it lost, printed the history from a former draught of the Archbishop's. That when the print came to Mr Wisheart, he found it considerably different from his MSS., and wanted many things his had. The said Laird sayes he never met with Bishop Wisheart, after he came home, to enquire what became of the MSS. If this MS. be now in the hands of Archdeacon Nicholson,* I most enquire.

“ That there is yet at Saint Andrews Mr George Martine, that was long Comissary-clerk there, and had access to many old papers, and is very

* Afterwards Bishop of Carlisle, the Author of the English, Scotch, and Irish Historical Libraries.

well seen in them ; as likewise is curious in stones, shells, &c. That he, before the last Revolution, drew up a large History* of the Archbishops, Deans, &c., of St Andrews, and had it ready for the presse ; that the Revolution stoped its printing. That he has done several other considerable things in our Scots antiquitys. That he looks on him as the greatest antiquary now in Scotland.”

The present Work has been printed from a copy of the *Analecta*, which was transcribed with great care from the original MSS. in the Library of the Faculty of Advocates. The system of contraction practised by the author, and his antiquated or peculiar orthography, may have given rise to some mistakes, particularly in regard to proper names. The Members of the Club and others, it is not doubted, will make allowances for these.

An Index is appended, which, from its minuteness and accuracy, must add greatly to the value of a work of such a miscellaneous character, especially as a book of reference.

M. L.

MARCH 31, 1843.

* From a letter to James Anderson, Esq., who wrote “ Collections relating to the History of Mary Queen of Scotland,” and other works on Scottish affairs, we learn that this MS. History came, at a subsequent period, into the possession of Wodrow. In that letter, dated “ Eastwood, Nov. 19, 1717,” Wodrow says, “ I’ll have a copy of Mr Martin’s History of St Andrews for you, as soon as may be. Any other MSS. I have you may freely command, as if they were your own.”—(*Dr Burns’ Hist. of Suf. of Ch. of Scot. Original Letters*, vol. i. p. xxiii.)

WODROW'S ANALÈCTA;

OR

MATERIALS FOR A HISTORY OF REMARKABLE PROVIDENCES.

M.DCC.I.

March 3.—THIS last week we have had very considerable noise, as to civile affairs. In the beginning of the week, we had ane accompt of the States Generall their acknowledgement of the Duke of Anjou, King of Spain. What this may portend I know not, but it seems they have been hard put to it, by the great numbers of troops on their fronteirs ; and yet it seems strange they did it without advertishing King William, or, if he was advertished, that he consented, considering the good humor the Parliament of England is in. Time must determine its effects. However, it seems they can scarce be safe with this, for the King of France can come in on them when he will ; and by our Friday's accompt, it seems he is not satisfied, for he is ordering them to put a stop to their warlick preparations.

Again, the discovery of the letter from Perth to Melford, about the designed invasion on England, is what is very seasonable. What is said of its being forged by our Jacobites, is but what I expected, at first hearing of it. Their reasons, from its stile, bear little weight, since it's from one friend to another ; and none will be fond of thinking that if it

had been forged, the doers of this would have been soe foolish as to slip in ordering its stile. That the way of its discovery (by the servants cariing it to the English post) is not to be objected for its strangeness, for this would destroy all discoverys in the world,* which fall out by some unlooked for accident. Besides, I can scarce think King William can be guilty of soe mean peice of forgery : He is of a far more noble temper ; and, which drives the nail to head, the Parliament of England, one of the most prying Assemblies in the world, among whom ther are, noe doubt, severall that have their eyes open to pry into such a fallacy as this, have ordered it be printed. Both Houses adressed the King upon it, and put the navy in order, and borrowed money for this end, and the King sends it down by ane flying post to the Councill of this kingdome, and they order it to be printed. All this seems to say much for its genuiness ; and if it be soe, the Providence of God is much to be eyed and admired for bringing it to light at this time, when we stand much in need of such alarums.

From our Assembly, Mr Hog's bringing in the intrinsick pouer soe by head and shoulders, and as a censurable omission of the commissions, and the Commissioner's open declaration of the King's tender regard to the intrinsick power of the Church, and the general satisfaction of the Assembly with this, are what I think may stand for ane open assertion of the Church's priviledges at this time.

The Protestant interest seems at this day to depend, under God, on the life of King William, whom the Lord preserve from falling by force or fraud. And nou, since the Duke of Glochester's death, noe doubt enimies will be more eagre to have him removed, ther being one let taken out of [the] way ; and this should make us more fervent in our prayers for his preservatioun.

March 5.—This day, I hear the Lady Houstoun, daughter to Melford, pretends the letter above mentioned to be counterfeit, because her father used still to stile the Earle of Perth "my Lord," and not

* It may be noticed, that Wodrow uniformly spells this word "wordle," but it has not been considered necessary to follow it.

“dear Brother.” This seems to be of litle weight, and I can say nothing, whither it be treu or false.

By Mr Maxwell’s letter, I hear on Tuesday last, ther was a debate in the Assembly, Whither the Test, Bond, and Declaration, should be inserted in the causes of the fast that is to be shortly? And that it was carried in the negative; which I am heartily sorry for. They are certainly things for which we should murn; and when they are brought in open Assembly and refused, I fear it may give occasion of stumbling and heart-burnings to the godly. *Vid.* Mar. 18.

This night, Dr Thomson let me see the portraiture of a man he had seen in Holland, with a head and a neck growing out at his side, a litle above his navel, on the right side, if I remember.

March 8.—This night I was with Mr Robert Orr, who came yesterday from Edinburgh. He tells me that ther was a woman there that had about three weeks since murdered a child of one of her neighbours; that she confesses the occasion of it was this: She had taken up a hatred spite and disgust at him, (or her,) and she was molested continually with revengefull thoughts, and designs of mischeife against him, that at length the Devil appeared visibly to her, and frequently haunted her, and told her, that her only way to be at ease and queit from these revengefull thoughts was to goe and kill his child; which accordingly she did: That she is to be execute nixt week.

He told me likewise, that as he went through Lithgou, he had this accompt: The Countesse of [Linlithgow?] her chamberlane, a good man, (about a moneth or thereabout since,) having some business to doe with a gentleman at Falkirk, the gentleman sent his servant to Lithgou to him, that he might come that night to Falkirk. His wife would not suffer him to goe that night; wherupon the servant was sent away. He rose very early to-morrow to goe away, but missed not family worship, when he read (whither it was his ordinary or not, I know not) Acts xx. when he read ver. 25, “you shall see my face noe more,” threentimes over. And after he was gone, came back once to fetch his knife, and again to order a sone of his not to goe out that day. When it was light, his horse

was found with the saddle on him near Lithgow bridge, but what is become of the person none can learn. The water was soe litle as it would not cary him down ; all the bounds were searched, but to this day he cannot be found. He is supposed to be murdered, but he had noe money on him, only some papers, bonds, &c., to the value of 6000 or 7000 merks. The said Countess is mightily concerned, and has caused make all the inquiry about him that can be, but noe notice is to be had of him.

March 9.—This day Mr Archibald Wallace told me, that the Commissioner told severall of the ministers that wer dining with him, that his instructions were large enough, and if they would calmly agrie about things among themselves, and make noe debates, heats, &c., in open Assembly, they might assert what they pleased, he would not hinder them.

March 14.—This afternoon I was with Dr Thomson, who added to the relation above, March 5, that the second head came exactly out at the navell, and had the exact shape of the head and face, but breathed none, for ther was noe passage from its mouth downward.

That the relation of the boy, with the letters “*Deus meus*” on his eye, is treu ; that last year, about this time, he had seen him in Holland.

March 18.—This night, conversing with Mr Jamison and Mr Miller about miracles. I think that the safest way to deal with Deists about them, is to mention that miracles are only wrought by God ; and that for confirmation of real and divine truths, men being only morall instruments, and God never concurring soe far with the Devil as to work them, (he being a moral instrument,) to try people if they will believe untruths. That all that Satan can work is *mirabilia*, *miranda*, *præternaturalia*, not *supernaturalia*, else I think the prooffe and evidences of Moses’ and Christ’s miracles are shaken, and if God work *supernaturalia* and real miracles to countenance untruth, our adversaries may ask, how know we if Moses’ and Christ’s doctrine be not of this kind, since both are confirmed by treu miracles ? Whatever Woolsly and Stillingfleet pretend, that this may be done after the cannon of the scripture is

closed, and we forbidd to belive any more revelations, I see noe reasons they bring, and this seems to make God contradict himself, first, in apealing to the miracles that Christ wrought, for proving his doctrine to be treu, and then working treu miracles to confirm a false doctrine. The only argument of any consideration against this is the Egyptian miracles, wher, perhaps, the miracle may be mostly in restraining the magicians to goe any further; or the miracles may only begin at the creation of the lice, and the work from that to the Israelits' arrival out of Egypt, complexly taken, is the miracle. That Satan's *mirabilia* may stumble, gravel, yea lead people into errours, sayes not that they are of the same kind with God's miracles, but that we are not in case to reach the depths of Satan, being left to ourselves, and that, perhaps, in some cases, without God's clearing up of things to us we may be deceived, for, if it wer possible, the elect should be led away by these. The way to difference them is both from the nature of the action, that it surpasses created power, and all its circumstances, its end, effects, &c., which are not to be disjoined.

The reason of what was done in the Assembly (*vide* Mar. 5) seems this, that if they had not kept in generalls, but come down to particulars, as Declarations, &c., they knew not wher to stop.

March 19.—This night we have the very considerable neuse that the Parliament of England have declared the Prince of Hannover sucessor to the throne after the King and Princess, with their resolves annent many weighty things that may be a kind a claim of right to him. It seems now to be the time for us to secure our religion and libertyes, befor we declare also. We never had such a nick since the Revolution. The Lord put it in the hearts of our representatives, if they sitt in May nixt, to see to this, and our trade and personall security, and the continuance of our Church Government, if a prince of such loose principles as the German Protestants are come to succeed to our Croun. This night we have ane accompt that King James is a dying; whither this may tend to the weakening of our Jacobites' disinclinations to the government, I know not. We [have] likewise ane accompt of the Earle of Melford's banishment to

Angers, for that letter of his above mentioned, soe that the Court of France belive its reality.

March 20.—This night Doctor Sinclair told me, that, about three moneths since, he dreamed that four of his teeth fell out of his head, (the day after he told me of it, and the comon frite that a freind's death would be heard of,) and that same following day he had a letter and ane accompt of his neice's death.

Aprile 19.—This day Mr Jamison told me, that Mr Alexander Cunningham of Bloke told him, that ther was a Protestant gentleman in a library at Paris, (Mr Cuningham was either there himself, or had this from one there,) with some Popish gentlemen; that they fell a debating about transubstantiation, and he brought them to a mere denyall of his argument, without being able to give any ground for it. Wherupon he offered to appeal to a preist in the library, (and this was Father Simon, reading Arabian MSS., whom the gentleman knew not, only he saw him by his habit to be a clergyman.) They accepted of it, and, after the state of the dispute was represented to Father Simon, he said the gentleman wanted spectacles. They thinking he was josing, urged him to be serious. He answered, that he really belived that noe body could ever see through transubstantiation, unless he had on the spectacles of the Councill of Trent.

May 12.—This day Mr Gray told me he had asked Mr David Blair about his father's Life, If he had written it noe further then what I have? He answered, he only wrote it till his resolution to goe to New England; and that the intricacy of after affairs, and the fear of displeasing persons concerned in Church and State at that time, he gave it over. That his Life is continued by another hand, but a stranger to many of his father's actings.

That it is urged, that when the Commissioner dissolves the Assembly in the King's name, he uses this phraze only to denote that he is the representative of the King; and if the King wer present, it's supposed

by some that the King might dissolve the Assembly, since he has pouer to call it; and he would not doe [it] in his own name, but say, "I dissolve it;" soe, what the Commissioner sayes is the same; and the case seems to be the like gravaminouse.

May 28.—This day John Spreul told me, that his mind about amber-grease, which he never communicat to any, was, that it was bred in a large sort of whale, whoes head was shaped somewhat like a sugar loaf; that in two he had occasion to see dissected, had it in a great lump near their reins.

Doctor Sinclair told me, that the horses in France are but like ours; and they get all their charging, or war horses, from Germany; that their oxen are very bigg and brown, and their coues likewise are larger by far then the English; that they give litle or noe milk; that one of ours will give six or ten times more milk in a day then one of theirs; that they get all their milk-coues from Brittany, wher they are like our Highland ones; and when they are transported, they gradually degenerate, and grou bigger in a feu generations, and give litle milk. That they have noe bigg dogges, but very litle ones, and their mastives and grayhounds they have from Brittan, and these degenerate, and grou litle in a short time. Qu. What may be the reason of this difference?

One Mr Boyl told me Cujacius' works, the great lauer, wer only in one volume, *quæ edi voluit*. His Opera Posthuma, in nine volumes, are only a collection after his death from his scholars' dictates.

June 17.—This day I was with Mr Nicholson, who told me that De Foe* was the author of the True-born Englishman. That as to the debates in the Convocation, the beginning of them was this: In King Henry VIII.'s time, after he had abolished the Pope's Supremacy, he took the pouer of calling Convocations; Bishop Cranmer of Canterbury called one in the King's name; and Archbishop Woolsey of York, he was a Cardinall and in England, soe he thought it belou him to sit in

* "Tolland" obliterated, and De Foe underlined, in orig. MS.

the Convocation in a lower station than the Archbishop of Canterbury, being a Cardinal ; soe he falls on this device to call a Nationall Synod, in the Pope's name and authority, as Cardinal, or Cardinal's Legate, which he did, and opens the Synod in the Pope's name. This the King hearing of, consulted his Judges, and found this act a *præmonire*, *i. e.* next to treason, in Churchmen: And the Parliament sitting, passed an act, which is yet in force, that they should only sit when called by him, and nothing should be done by them that should have obligatory force, till he give his consent. [And this is the reason why the Convocation has no printed Acts, like our Assemblies, because they have scarce ever applied to the King for sanction to their acts ; and further, they do very little ; only sit down, and when they have no work, (as ordinarily it is,) they are adjourned ;] and for ordinary it is only the Province of Canterbury that sit, and they act disjunctively, because the Parliament sit in their bounds, yet they send their actings an account of them to the Convocation of the Province of York, and there they are soon agreed to, and after, if need be, there is application made (but seldome) to the King to passe them into Canons,] and many other things, for which *vide* Act.

That [it?] is supposed the warm party in the House of Commons has stirred up a party in the Convocation, and particularly Mr Atterbury, (a young spark, newly made D.D.,) who, in his first edition of his books, pretends that the Convocation most sit as a third estate in Parliament ; and in his second edition has retracted some of his odd notions, but still holds the main, that the Convocation, by their intrinsic power, makes up a third state of Parliament. However, Samuel Hill takes up the dispute, but runs upon another string, (Atterbury pretends the former act is against the intrinsic independent power of Churchmen, and soe, *ipso facto*, is invalide, and not to be headed ;) and [Hill] argues, from the intrinsic power in Churchmen from God, that they should act full independently from the King : Whereas Atterbury touches not this, but pretends reason and use for his opinion ; and is in heart a mere Erastian. This heat is spread soe far, that the plurality of the Lower House in the Convocation urge their independency as Pres-

byters from the Higher House, the Bishops; and that they have no power to adjourn them, &c. This stricks at the root of the established government, and does not indeed destroy the superiority of Bishops over Presbyters; and the end of it will be, that when the Parliament is adjourned, and that party's supporter gone, a great number of them will be turned out of their livings, and there will be an end of it, says my author.

Mr Nicolson told me, that Bishop Burnet was looked on as very huffy; and gave thir two instances: In this current Parliament, in the House of Lords, there came some affair before them, wherin it seems Burnet thought the Archbishop of York went too far against the King's mind; wheron he rose up and sayed, "My Lord York, you have now served a turn, and got your bussiness done, and enjoy the Archbishoprick of York; and since that is over, you care neither for King nor Country. I beseech you, my Lord, be quiet, and speak no more." The Archbishop of York said noe more. When they wer coming out, Burnet came to the Archbishop, and said, "My Lord, I was a litle rash to-day in the House, and now I come to begg pardon." "If you will begg it as openly as you gave the offence," sayes the Archbishop, "I'll freely pardon it." And there it yet stayes. At another time, Burnet and Lhuyd, Bishop of Bath and Wells, (if I mistake not,) who has been studying on the Revelation upwards of these twenty years, fell out; Burnet rises up and sayes, "My Lord Bath and Wells is full of Revelations and dreams. I beseech you, my Lord, sit down, and talk noe more nonsense!" Upon these accompts, Burnet is in ill termes with most of the Bishops.

July 9.—Mr Macaulay observed, that the transportation of Mr Stirling to be our Principal was the strangest ever he was at; for, though the presbitry, the defendant, and perseuers, wer against his transportation, yet it was caried.

July 10.—My father told an observation of one to him, that young Ministers preached from light, but old ones from experience and feeling.

• *August 12.*—Mr Millar told me there wer three wonders in Renfreu-shire ; hou Dundonall gathered such ane estate ; hou Orbistoun spent such ane estate ; and hou Glencairn lived soe handsomly on such ane estate !

• Mr Anderson, governour to my Lord Wendale, told me that, about eight or nine years agoe, when he [was] in the grammar school in the North, a crack of thunder brack in upon the school, and killed four of their number, and the thunder made a hole in the floor near two els [in] depth, about the bigness of his arme ; that they found in the bottome of the hole a bolt, just like my biggest belemnites, only a litle bigger ; half flint on the one side, and on the other just like the substance of my belemnites. That the bolt is yet in the custody of Dr Garns, whoes sone was then in school.

September 6.—Mr Crauford and Mr Findlater gave me a certain accompt of the Duchess of Hamilton's dream. On the Wendsday the 28 of August, Lord Basile Hamiltoun was drowned within some miles of Cassles. His brother, Lord Selchrige, was the first that brought the accompt to Hamiltoun, on the Thursday night late. On the Wendsday's night, the Dutchess dreamed shee sau Lord Basile and Lord Selchrige drowned in a water, and she thought that she said to Lady Baldune, (Lord Basile's Lady,) "Charles (Selchrige) and Basile are drowned !" The Lady Baldune, she thought, answered, "Lord Selchrige is safe, Madam, there is noe mater." The Dutchess thought she answered, "The woman is mad, she knoues not her Lord is dead !" And that shee added, "Is Basile dead ? Then let James (the Duke) take all. I will meddle noe more with the world !" All this she told in the Thursday morning twelve or moe hours before Lord Selchrige came to Hamiltoun, who brought the first word of it ; and all is to come to passe but the last clause about the Duke. The story of the Duke and Dutchess in England their dreaming the same upon the matter, and sending ane expresse to Hamiltoun about it, is not treu. I heard it notticed by my Lord Justice Clerk, that, considering the company wer with my Lord Basile, and the shallouness of the water, and the rashness of the atempt, his

death seemed to some *digitus Dei*, considering that he was the life, the head, and smartest of the Country-party. I heard it noticed by another, my father, that this was somewhat like Sir George Lockhart's death at the Committy of States, when he was endeavouring to make up a mixture of Episcopall and Presbyterian Government, and present it to the States.

September 27.—In convers with Mr Jamison, that wer one of this kingdome weel versed in antiquity, and gave himself to the study of the contraversy about Episcopacy, he might doe more then hes been done for forraigners ; as Dailie, Salmasius, &c., have only written on it as it wer by the by ; that contraversy being abroad, like Cocceianisme here, not much studied.

December 4.—Mr Loudon told me, that he had the following accompt from Mr Alexander Sheilds, to whom my Lord Geddard [Jedburgh] told it in Flanders, that the occasion of his first seriousness and breaking of his loosness was this. One day he was at home carousing with some company : His Lady, a good woman, had taught a litle daughter of theirs, about two years or thereabout of age, beginning but to speak, that “ill, lying, and banning bairns would go to hell.” This child comes to the room where my Lord was, and coming to his foot, hears him swearing and cursing, (which was his prædominant :) Shee looked up in his face, and said, “Papa, banning bairns goe to hell !” This, he said, confounded him ; but he resolved to passe it with a droll. “Ay, but,” said he, “my bairn, I am not a bairn, but a muckle man.” To which she replied, “Muckle banning men will get a muckle hell !” which compleatly stroak him silent, and turned him very seriouse.

M.DCC.II.

January 11.—This night, one George Muir, a confectioner in the Brigade, went out about seven at night, and to-morrow morning was found dead at Camlachy Burn. On the 12 the Court sate, and he was found *fello de se*. The observe made on it is, that he was for ordinary a breaker of the Sabbath; and the day he died, he slept all the forenoon in his bed, (as was his ordinary,) and in the afternoon, instead of going to Church, he went in to a tennant's house, and spent the afternoon in idle discourse and tipling. This very night he went out, and, for any thing can be knouen, drowned himself. This I had from Provost Peadie, Jan. 14. *Justa Jehovæ judicia.*

February 27.—This night Glanderston told me, that it was reported for a truth at Burroustouness, that about six weeks since Mr David Williamson was preaching in his own Church in Edinburgh, and in the middle of the sermon, a ratton came and sat down on his Bible. This made him stope; and after a litle pause, he told the Congregation that this was a message of God to him, and broke off his sermon, and took a formall fareweel of his people, and went home, and continoues sick.

March 2.—This day Pardovan told me, that he had this following account from Doctor Rule's sone, who had it from his father: Bishop Patterson, in his History of the Generall Assembly, 1690 or 1691, the first Generall Assembly challenges the Moderator's sermon to be stollen out of printed sermon, (*vid.* last Assembly;) and that Mr Rule, when writting the Answer to the said pamphlet, searched for the said print sermon, and at lenth found [it] in Mr Luke Ogle's hands, and the said Mr Ogle collated them, and found them to agrie.

March 12.—This night Mr Gray came home from Edinburgh, and brought us the sad accompt as folloues: That yesterday, at ten of the clock, the expresse came to Edinburgh, with ane accompt of the King's illness. That, on Saturnday last, the physitians had given the King over, and told the Secretarys and Councell of England soe. Wherupon the Secretaries for Scotland, Argyle, Queensberry, and the Scots Nobility, mett and sent down a commission to the Commissioner to dissolve the Generall Assembly. That, as soon as the Commissioner had this, he sent for the Moderatour, and told him he called the Councill, and they countermanded the souldiers that were going for Holland. That at four the Assembly sat, wher the Moderatour had a short speech to them, giving them ane accompt; and they dreu up Instructions to a Commission, and transported Mr Clerk to Glasgou, and dreu up their Answer to the King's Letter, but delayed the addresse they wer on; and then the Moderatour had a discourse, shewing the goodness of God that they had Assemblys soe long; exorting to steddyness and preparation for suffering: And the Comissioner a discourse, exorting them to teach people obedience to superiours, &c.; and then, in the King's name, dissolved the Assembly, and called another to meet Mar. 10, 1703. Two Ministers, Mr Moire and _____, offered to protest, but the Moderatour prayed and sang the 46 psalm, and pronounced the blessing; and it was observed the Commissioner and King's Advocate both wept. The Assembly would have had difficultys if they had sit; for seven Presbitrys had instructed their commissioners to presse the intrinsic pouer, and to protest if refused. The Lord prepare for suffering, and what ever is before me!

March 13.—This night, at five, we had the dreadfull neuse of King William's death. On Sabbath last, about eight of the clock, he dyed with that steadiness, that he took his leave of all present by a bou, and closed his oun eyes. At three Princess Anne of Denmark was proclaimed Queen, and that night took the Coronation Oath; and the Parliament addressed her, and promised to make good the late King's alliances; and that night our Scots Nobility tendred the Coronation Oath

for Scotland, which she received, and to-morrow Collonel Rou was dispatched to Scotland with orders to all in places of trust to continue till further orders ; and a Letter to the Assembly very fair, with promises to continue Presbyterian Government, and an order to sit till their business was over ; and an order to the Council to countermand the forces that were going to Holland, if they saw fitt. The Queen was proclaimed at Edinburgh this day, at ten of the clock. The Lord make up this breach. Pity the Reformed Churches, whose bulwark is taken away !

March 16.—I heard it noticed by Mr Loudon, that in the last Parliament, with the business of Caledonia many of our young Nobility had drank in the Sydnian principles, and fallen into an humour of not following blindly the dictates of superiors.

March 17.—The Queen was this day, at twelve, proclaimed over the Crosse by our Magistrates. The [proclamation was read by the Clerk ; and Bailey Aird, in absence of the Provost, proclaimed it over the Tolbooth stair. The acclamations were observed not to be so very great ; but we have reason to be thankful for a Protestant successour, and that we have none to appear in favours of a Popish successour.

I heard my father tell, that when Mr James Sharp was sent up to London by the publick Resolutioners, he came down Archbishop of Saint Andreues ; that the Ministers promised to bear his charges, and give him each twenty schillings sterling. When he came down Bishop, these that joyned in with him paid their quota, but these that sided not with Episcopacy refused to pay. Whereupon he gave in a bill to the Clerk Register, to oblige them to pay him. The Clerk Register, Sir Alexander Primrose, (if I forget not,) delayed the bringing in of the bill. At length, being pressed by Mr Sharp, it came in, and Register said openly in Court, “The Lord blesse us ! This man is worse then Judas, who, when he betrayed his Master, he cast back the thirty peices ; but this not only betrays his constituents, but will force them to pay him for soe doing !” The Archbishop wrote to Court, but the Register got his letter to one that had the King’s ear before him, soe [the] matter was

told the King ; and, when the Bishops of England came to sollicite the Register's deposition, the [King] passed it as a jocke, that Lautherdale, in order to bring hatred on the Bishops, procured a Letter from the King, ordering that the Archbishop of St Andreues should take place of all the Officers of State, even the Chancellour himself ; that thus, as the Letter bore, the King might sheu his thankfullness to God for his restoration, by putting honour on the first ruler of the Church.

Mr Macaulay told, this night, that on Friday last the Councill met, and Tweddall and my Lord Rösse came and demanded leave, as Peers of the realme, to consult with the Councill, they having as good a right as they. They wer admitted, and debated with a great deal of heat against the Secretary's pouer to administer the oath of Coronation to the Queen. It was replied, that ther was a coram [quorum] of the Councill at London, eleven in number. Houever, instead of the Council's coming to proclaim the Queen at eleven, the time thought on, they continued at this debate till three in the afternoon.

That the Commission have sent up ane addresse to the Queen, but are difficulted whither to appoint a fast for the King's death, lest the Queen take it ill.

This day we hear that Duke H[amilton,] on the neuse of the King's death, came post for Scotland, from Lancashire, and came privatly with two servants only with him to Hamiltoun ; and yesterday sent down ane expresse for my Lord Blantyre, Dougalstone, and William Wardrop, who went to Hamiltoun this day. Time will perhaps unriddle this.

March 19.—This night Mr James Broun came home from Edinburgh, and I was with him ane hour and more. He gave me this following account of the Assembly : That on Friday they sat down, and did the ordinary work of the first day of the Assembly. Saturday they spent in prayer till three. At five the Comittys sat down, and drew up ane Answer to the King's Letter, which, together with Mr Clerk's bussiness, came in. Mr Clerk's was deferred till Wendsday, ane overtour came in to addresse the King, which was agreed to, and the Comitty that dreu the King's Letter was appointed to drau this. On Tuesday, Mr

Miller's transportation from Churnside to Meigle came, and, after a debate, was deferred. On Wendsday the sad neuse of the King's illness came. Mr Clerk was transported, the Comission nominat, and Instructions drauen. The Assembly was dissolved as above on March 12. That the Commission have drauen ane Adresse, and sent it up to the Queen, condoling the King's death, congratulating her accession, thanking her for her assurance of continouing the Government established by lau, asserting her title to the Croun, and promising to mentean her in their capacitys. That it was debated if commissioners wer to be sent up; and those that kneu affaires supposed that it would be needless, since their adresse was up by post, and they had nothing neu, and the Queen would be soe throug that access would be difficult. That a fast was proposed, but thought unfitt at present, as above said. That the comission have wrote to all Synods to send up all commissioners in May, and the fast is then to be considered.

As to the King's illness and death, he had litle distinct from the prints; only, when on Saturday the physitians had administered Sir Walter Raleigh's cordiall, and found the flux recurring, they gave him over, and [ad]vertished the Councill. They sent eight of their number, by turns, to wait on the King. That at night the King's flux encreased. At one in the Sabbath morning, the Archbishop of Canterburry gave him the sacrament, and he lay queit till day-light; then he raised himself a litle, and boued to every one about him in particular, and put up his hand and closed his oun eyes; and soe went off without any struggling; his lips still moving in private ejaculations and prayer.

That either on Friday or Saturday, (I knou not which,) Princess Anne was thrice with him, that Collonel Rou that brought down the packet with the King's death reports three advices he gave her: 1. To keep up a close amity and union with Holland and England, as that which would secure both from any forraigne Potentates: 2. To maintain the present Church Government in Scotland, assuring her that the Ministers there wer cordiall freinds to him and to her real interest, and had a great sway with the body of the nation; and that if any alteration wer made, it would be of fatal consequences: 3. That she would be

kind to these that had served him faithfully, and take their counsell and advice, and reward his domesticks. I pray God may enable her to follow these sage counsels of soe excellent a Prince as he hes been, living and dying.

March 21.—This night the Principal came home. He told that, on Wendsday, Queensberry had writt down to severall, that, in a conference with the Queen, she had assured him that she would not alter Church Government here. This day I hear that the two Dukes and two Secretaries advised the Queen to adjourn the Parliament here ; that shee told them shee would advise with her Councill here, and sent down a letter. By the same post, notice came to the Country-party, who met in President Stair's, and addressed the Councill that the Parliament should meet. My Lord Whitlau caried the adress ; it came in after the vote advising the Queen to adjourn the Parliament passed. The President told them that they had already concluded contrary to their adresse, and could not nou alter. The bearer told them they behooved to be answerable to their acting contrary to law, and stand to their hazard for soe doing. They told they would doe soe. Then that party agreed on ane adresse to the Queen for the sitting of the Parliament presently, and sent it up by the same post with the Councill's Letter. It's said they are for the sitting of this Parliament ; but after it's sitten down, for its dissolution, and calling another. The way they hope for access to the Queen is by the Earl of Sunderland, the Duke's father-in-law, who is very great with and related to Marleburrough. This Nobleman was Secretary to King James, half a year before his abdication, and it's said that he was the person [who] overturned that Prince. He stirred him up to the most rigourouse methods, and highest excesses, and it was generally said he was turning Papist. He caused imprison one in the Touer that brought from France ane accompt that the Prince of Orange was coming over ; that he cryed down this as ane untreuth, and in the meantime kept correspondence with that Prince. The English Ambassadour at the Hague wrote severall times to King James, accompts that his Secretary corresponded with the Prince of Orange. That one time he sau at the Hague a

gentleman whom Sunderland had sent over to the Prince, but the said gentleman found means to stope the packet boats till he came over, and came up to Court as soon as the said Letter to the King ; and when the King got the Letter, he was with Sunderland in the same room, soe that the King belived not his Ambassadour till too late. That he was bigg with King William for a while, but within some year fell off some way or other.

We hear, this day, that the Queen has sent down for the late Archbishop Paterson to be her Chaplain, in Mr Carstairs his room ; but this is not very probable, and meets with noe great beleife, like the improbable story of the Duke of Argyle's being laid in the Touer.

I hear it observed, this day, that perhaps it will not be the worse for the Presbyterian interest, that the Country-party and the Court-party continue, for both will strive who shall be most in with the Church.

This day, Pardovan tells that somwher he had read, that there was a Prince (the author meaned Charles the I.) who vaunted and said, he was answerable for his acting to none but God alone ; and, therfor, since he was not accountable to his Parliament and people, sent him to make his accompts to God himself. That a Torey Churchman told him that the Presbyterians formed of the syllogisme the major and minor, That evill Princes might be put to death, in their writting : That King Charles was ane evil Prince, in their sermons ; and the Independants dreu the conclusion, therfor, he was to be put to death ! But, whatever will be in this, and whatever truth may be in the principle and theory, that Kings are accountable to Parliaments, yet it's plain that these that cut off King Charles were not a Parliament, but a party of it, overruled by the army. I wonder, treuly, why the King's death is laid to the dore of the Presbiterians ; for I see noe hand they had in it. They wer, effectually, I think, cleared by the act of the first Parliament after Charles II.'s Restoration, that frees all Scotsmen from it, and charges the world to produce one Scotsman that had a hand in it.

As to the calumny of selling the King, it has been vindicated by Hollis, Welwood, Argle, &c. We treated for honourable terms for the

King, but unhappily, I must say, the article anent the arrears deu to the army was put in, in that treaty.

March 31.—I heard my father tell, that when Mr David Dickson came in to see the Lady Eglintoun, who at the time had with her the Lady Wigtoun, Culrosse, &c., and they all caressed him very much : He said, “Ladys, if all this kindness be to me as Mr David Dickson, I cun you nae thank ; but if it be to me as a servant of my Master’s, and for his sake, I take it all weel !”

Aprile 2.—Mr Steuart the Advocat’s son told me, that when he was at Geneva, a physitian told him that a French lady came to him to be cured of vapours ; and when he sau her he perceived her with child, and said, “Madam, why have you soe ill ane opinion of the physitians of Geneva ? You must either count me a fool, that sees not your case ; or a knave, that will be bought to kill your child !” She begged pardon, and told him that their Curée taught them that “the life came not to the child till it was three moneths after the conception ; and that all ways, befor that time, might be tryed, to prevent scandall !” This is loose doctrine : When the blind lead the blind, both fall into the ditch.

Aprile 10.—This day Pardovan told me, that a Minister in their bounds, when urged by the hierarchists, that the Fathers wer on their saide, [side,] uses to reply, “If the Fathers be on your side, I am sure the gudsirs are on ours !”—meaning the Apostles and Fathers of the first century.

Aprile 11.—This night my father told me, that his great-grandfather, Mr Patrick Wodrou, was Vicar of Eglilshame, and a nottar publick. That his wife was a daughter of the Earl of Abercorn’s ; that his son, my father’s grandfather, was John Wodrou. He had the Hill, Picketlau, and several other mealins in Eglilshame ; that he killed a man called Hamiltoun, on a Sabbath day, in Eglilshame Church-yard. The Lord seems to have been pleading a controversy with all his posterity ! He

had several children, who have feu or none alive. One Barr in the Eastwood, and Bessy Montgomery, are only remaining ; and of my uncle's, one son is not, and the inheritance is gone out of the name to Andreu Young ; and the rest have either none left or feu, only Harie, and John the Quaker, and Thomas in Ireland. However, God seems to have blessed my grandfather and father, three of us now remaining. It was said Mr Patrick came out of England. The Windrams of Libbertoun, particularly a Collonell and Captain, looked on my father as of their name, and wer very kind on that accompt. Their is a Laird of the name of Wodrou in Gourock, who has a daughter married in Campsy, that pretended kindred to my father, when in that parish. In the parish of Wiston, the Laird of . . . , Cheife of the Windrams, would have had my father to that parish on the accompt of the name, at the Revolution.

Aprile 12.—This day Mr Alexander Summers, Minister at Comrey, was prayed for, by order of the Presbitry, in the Churches. He wrote pressingly for this to Mr D. Broun. He has been these ten moneths under the palsy, and has by his importunity prevailed to be prayed for in his own Presbitry, that of Air, that of Pasley, and here. He is somewhat singular, and excommunicated the Quakers formally in a baptisme about five years since, on a week day, in the Trone Church.

Aprile 13.—This day I hear Mr Ja. Boues, Minister of Lohead in Kintire, is dead. He was the most popular preacher I ever heard ; and used to run out in a strain of exortation for more then ane hour, sometimes with denunciation of threats, and invitation to come to Christ, without any formall motives or directions ; but took up all in expostulations and threatnings. He had a peculiar tone, and a smile that seemed to some not to be soe suitable. This time two years, come June, at Carmonock Communion, he told that it would be the last summer Scotland would enjoy Communions ; but God disappointed his fears. I heard him last summer there ; and in his first prayer he apologized for his fear of never seing another summer of Communions, the year before.

The country talk was, that his text was the whole Bible ; but without ground. I heard him twice, and for ane hour and a half he was abundantly accurate and methodicall, till he came to his exortation. He had very many apologys and exortations to the peaple to pray for him ; and severall times, in his exortation, he stoped and prayed audibly for success, and exorted the peaple to pray. Att this time two year, when preaching at the Communion of Camnethan, ther was ane extraordinary stirr among the auditors ; and the same year, or the last summer, (I know not which,) at night in Lismihagou Church at the Tables, the motion on the peaple was soe great, that he was oblidged to stope three times and sing psalms. He used to say, that the gospell was only sealing up God's peaple against a day of tryall, that they might escape the hurt of the destroying angell. I hear since that Mr Boues was very ill, but is recovered.

Aprile 26.—This day my father told me, that he was scholar to Mr Robert Bailay, and that he went in to him to aske his opinion and advice anent the Protesters and Publick Resolutioners. Mr Bailay was a violent Resolutioner. He would not give his opinion, but referred him to two books ; the one on the one side, the other upon the other. One of them was Mr Wood's, I forgete the other ; and desired him, after he had pondered arguments upon both sides, to goe to God in prayer, and ask light from him. Some years after, about the 1661, he came out of Eglishame in to see him, when on his death-bed ; and told him that he kneu not if he would see him much again, and soe desired his thoughts anent Episcopacy that was brought in. Mr Bailay answered, “Jacobe, I will not deal with you on that point as I did on the head of the Publick Resolutioners and Protestators. I have had occasion, more then any in Scotland, to search into that head, and to be acquaint with all the interigues for and against it ; and I assure you, that it's not only not in, but directly contrary to, the Word of God ; and this age is too knowing to admitt Episcopacy again to this land, for it will certainly bring in Popery with it. It will be but like a land-flood, and will not last long !” —Yet it lasted twenty-eight years.

Aprile 28.—I hear that Mr James Broun is positive that he will never live to see a change of government here. The ground he walks on is, that Mr J. Mather, in New England, when he was their in the late times, assured him that he would return to Scotland and be a minister there ; which is fulfilled, and that he should never see a change of government in his time.

May 9.—This day Mr Alexander Gordon, who was Minister of Inverarrey, and the only living member of the Assembly 1651, told me, that the Marquis of Argyle was very pious. He rose at five, and was still in privat till eight. That besides family worship, and privat prayer morning and evening, he still prayed with his lady morning and evening, his gentleman and her gentlewoman being present ; that he never went abroad, though but for one night, but he took his write-book, standish, and the English notes, Bible, and Neuman's Concordance, with him.* That Mr David Dickson was two years with all his family at Inverary, wher the Marquis of Argyle kept him. He preached the fornoon, Mr Gordon the afternoon, and Mr Patrick Simson on Thursday ; that the Marquis still wrote the sermon.

May 11.—This day I sau ane English woman, Mary . . . , said to be forty-five years of age, two foot and a half high, and very weel proportioned. Her papes seemed very bigg. She was very smart in converse, danced, and smoked tobaccke. She pretended she was married, and had a child. She looked old-like. At four years of age, she said a ordinary ring was drawn above her knee.

May 18.—Mr Muire † at Eglisham told that upwards of twenty years since, Mr Gordon told him the following dream of his : A little after the Marquise of Argyle's death, he dreamed he was walking in a park

* Here there are above two MS. pages of Gordon's, relating to John Davidson and Dr Strang, cross-lined, as embodied in their Lives by Wodrow.—*Ed.*

† See *Analecta*, Vol. I., pp. 25, 26, 27, where Wodrow refers to other narratives by the same person.

near Inverary ; and walking forward into a wood, at the end of it he saw the Marquise, and offered to turn, reflecting on the Marquise's death, and taking it for the Devil. When he was turning, the Marquise called, "Mr Alexander, have you forgotten me?" Mr Gordon thought he answered, "I know the Marquise of Argyle is beheaded, are you he?" "I am," says the Marquise. "I dyed once, and will dye again, and will live the third time!" (His son the Earle was beheaded, and his grandson is now made Duke.)

May 19.—This night I asked Mr Gordon about this dream, and he told it just as above, and added, that he thought that the Marquise added, he would not now change his estate for all the world ; and that there would be a dark cloud over the Church, and after there would be glorious days ; and several other things, which he has now forgotten.

Mistress Buchanan told me that my Lord Geddart,* a little after his conversion, before the thing was known, came to the Lord's Table, (I believe it was at Edinburgh.) He sat next a lady who had her hands over her face, and did not see him till he delivered her the cup out of his hand. When she saw him, she fell a trembling terribly. He noticed it, and said, "Madam, be not troubled ; the grace of God is free !" Upon which she was calmed.

Mr Jamison told me, that a little after Geddart's [Jedburgh's] conversion, he was in the street, and some of his old comrades, the debauchees, asked if he would go and take a bottle of wine ? He said he would. After they had taken one or two, they would have more. "Gentlemen," says he, "we have enough for refreshment." They began to swear and curse [that] they would have more. He very calmly reproved them for their swearing. "O !" says one of them, "Geddart, that is Satan reproving sin ! It's not long since you were as guilty as we ; what needs all this strickness?" "It's true, Gentlemen," said Geddart, "I did once as you do ; but I must tell you one thing,—when I did so, I did not believe there was a God !"

* Jedburgh or Jedwart.

May 19.—This night Mr Gordon told me, that he heard his father tell that severall of the Ministers of the company that wer in the ship with Mr Blair going to New England told him, that when they had all given up hopes, Mr Blair continued still pleasant and merry, and said, “Sirs, there is noe fear. It’s born in on me, that I shall preach befor ane army that shall rise in Scotland for the Covenant and covenanted work of Reformation !” Which accordingly came to passe.

This night James Lochheid told me, that last year, if I mistake not, at the Communion of Bafron, he was much helped all day. At night, when dark somewhat, he went out to the feilds to pray ; and a terrible slavish fear came on him, that he almost lost his senses. Houever, he resolved to goe on to his duty. By [the time] he was at the place, his fear was off him ; and, lying on a knou-side, a black dogg came to his head and stood. He said he kneu it to be Satan, and shooke his hand, but found nothing, it evanishing. He went on in prayer, with as great enlargment, if not greater, than ever. When he ended, the dogg was ther, and he was not a whit moved. Which [when?] he moved, it evanished ; and he came home to his quarters in a very composed frame. He told me, that at another time, at the Table, he was very weel, (as he expressed it,) and ther came a flash of fire in his face, which quite discomposed him. He looked on it as from Satan ; for he enquired at severalls at the Table, and elswher, if they noticed [it?] which they said they did not. Lord help against his devices, and strenthen against them !

May 20.—This night Mr Tate told me that Mr Gurnall, after he had written his Christian Armour, when the Bishops came in, he joined with them, and preached under them ; whereon, a lady that used to hear him left him. He meeting with her, asked her why she deserted him ? “Sir,” said she, “your Armour has not been proof ;” and said noe more. This affected him soe, that he took remorse, and a litle after dyed.

May 18.—This day, at Egilsham, Mr Tate told that he had from a very good hand, that when the Rising Sun, &c., wer a going out of

Greenock, and the Council there, Tweddall, Lord Basile, and all the Counselours met frequently, and agreed on Instructions. The Justice-Clerk, Mr Francis Montgomerie, Mr William Dunlop, they still for ordinary met with them. However, one night, the rest met without acquainting these three, and without them drew up secret Instructions to Captain Gibson, which he followed most. A little after, we all know that these were turned off; and all the honestest men, and persons, Jacobitish, put on, or such as they knew would not attend their Councils. This, with the concealing of the place, when asked by the King, the act of Parliament giving the Governour power to make leagues, &c., and not to be countable to the King, &c., for which Tweddall was turned out of Court, make some to think that the business was either contrived or improved to exasperate people against the King William.

May 18.—After the Communion of Egilsham, Mr James Stirling told me, that Mr Robert Blair, two months before his death, was in company with Mr Alexander Dunlop and Mr Gabriel Cunningham; and they fell a discoursing on the Church. Mr Robert Blair fell silent, and continued in a deep muse for three quarters of an hour. They observed him seriously, and did not divert him. When his meditation was over, he says, “Brethren, would you know what I have been thinking on? It’s very strange to me, and will be to you. It’s born in on me that the Church of Scotland will never be right, till, after a dark hour, the Prince of Orange (who was then but seven years old) deliver us, and be King of Great Britain!” This Mr Alexander Dunlop told Mr Stirling’s mother and wife.

Mr Muir, when King James’ proclamation for putting beacons when any ships appeared in any number upon the coasts, went to Mr Gabriel Cunningham with the proclamation, which he understood not till Mr Gabriel told him that the Prince of Orange designed an invasion. Upon which Mr Muir fell pensive. “What ailes you?” said Mr Cunningham. “O! Sir,” said he, “I am damped to think, that if this design break, we shall be in a worse condition than ever.” “Doe not fear, Roberte,” said he. “I’ll tell you what I heard from Mr Blair, which,

for deference to his memory, I never before told ; and he [here told me ?*] just what is above. When he came home, he told it to Catherwood, in a secret. He had sent for Doctor Davison from Edinburgh to his son, who was a dying ; and when he came, he asked, ‘What neuse?’ ‘I must tell you a very odd accompt I had from a good man, John Kennedy, Apothecary at Bristole [Bristo] Port, in Edinburgh, who waited on Mr Blair at his death. He said Mr Blair was pensive in his sickness, and he advised him to drink wine, and offered to send for a choppin, which he several times refused. One day he went to him, and he was very much lightned and merry, and says, ‘John, now send for your wine, and I will drink it!’ The wine comes, and Mr Blair says, ‘I was never fond of healths, but nou I will drink one that may be strange. Here is the Prince of Orange’s health, of whom I have had the impression that he will be the deliverer of this Church, these two moneths!’ Soe Mr Muir told the Doctor the former accompt ; and soe we have it from the mouth of three witnesses.”

Mr Muir likewise told me that Mr Campble’s wife, Mr Robert Blair’s daughter, (if I mistake not, the person cured,) told him that Mr Robert Blair his daughter was ill of a running sore, and had been soe for a while. One day Mr Blair looking [at] it, lift up his eyes to heaven, and laid his finger on the child’s sore, and said, “My God will heal my bairn, and she shall be healed!” And immediatly the sore healed. Mr Stirling told me his father told him the same, and that he was present at the time with Mr Blair.†

The same person [Sir James Stewart, Provost of Edinburgh] told Mr Muire, that being very bigg with Bishop Leighton, he said, “Sir, I hear your grandfather was a Papist, your father a Presbiterian, and suffered much for it in England, and you a Bishope ! What a mixture is this !” [Says Leightoun,‡] “It’s treu, Sir, and my grandfather was the honestest man of the three !”

Mr Muir told that he was weel assured, that one day a packman or

* Worn off the margin of the orig. MS.

† See further on this subject under date Jan. 7, 1706.

‡ Worn off the margin of MS.

beggar came to Crossbriggs his house, at night, and sought lodging ; whom Crossebriggs suspected, and says, “ You are noe object of charity.” “ O ! Sir,” said he, “ I hear you are a good man, and I will do noe ill.” “ I suspect you,” said Crossebriggs ; “ hou can I be sure of your honesty ?” “ Sir,” said the beggar packman, “ I will give you God-caution.” “ Come,” sayes Crossebriggs, “ I will give you lodging for your Cautioner’s sake !” Soe he took him in. In the midst of the night the beggar run away with a large copper pottle out of the house ; and the day following, [there] was a great mist. The fellou went with the pott into the muire, and in the mist lost his way, and turned back to Crossebrigg’s house, before ever he kneu wher he was, and there mett with Crossebriggs ! When he sau him, “ O ! Sir,” said he, “ I am ashamed to look you in the face. My conscience checks me ; and I am come back with your pott !” Crossbriggs answered, “ I am more oblidged to your Cautioner then your conscience !”

Mr Andrew Tate, at the Table, yesterday, said, that the Church of Scotland was a further lenth in Reformation, and had greater steps then ever it had come in befor. After sermon, he asked at me if I notticed it ? I said I had. He told me that some Minister challenged him, he told me, three stepps that night ; and this day he added two more. The stepps wer these :

1st, That Episcopacy was made a greivance in the Claim of Right, and the Claim of Right enacted by the Convention to be taken with the Coronation Oath.

2dly, That the Confession of Faith was very solemnly ratified in Parliament, after it was read twice over, every Article, and corrected by the London edition, and reprinted in the Acts. Polwart had a speach in commendation of it, and said, he had some spare time in the late times, and read over all the Confessions of the Reformed Churches ; and declared that he found this more sound, more full, and far better worded than any of them. Skelmorly had a speach to the same purpose ; and, in short, the Confession was aproven, *nemine contradicente*, except the Laird of Levingstone ; and that, though a certain Lord, (I suppose it was Blantyre, but I am not sure,) made [it] his work to goe throu the

members, and tell them that the designe was to ratify the Intrinsick Pouer of the Church, yet he voted " Approve."

3dly, That, in the 1692, the* [Assembly refused to take] in the Episcopall Ministers, on the Formula contrived by Staires, and sent from the King to admitt them upon their acknowledgement of the Confession of Faith, and subscribing it as the standart of doctrine. This the Assembly saw would bring them all in, and refused it, and took the indignation of the Court on them for it, (and I belive sate not for two or three year after;) yea, they prevailed soe far, that, in the nixt Parliament, it was enacted that none should be admitted to offices in the Church but they that subscribed the Confession of Faith as their Confession of Faith; so great was their zeal for purity. And this effectually debarred the Clergy, that was mostly Arminian, from coming in.

4thly, That the Convention of States, (which was prior to the second,) established Presbyterian Government, as it was in the year 1648, and in the hands of the outed Ministers in the year 1661, which was a fixing on the old bottome, and approving all before the 1648.

5thly, That, in the last session of Parliament, in June last, the Presbyterian Government, that is, the Government by Sessions, Presbitrys, Synods, and Assemblys, is declared to be the only Government of Christ in this Church, and agreable to the Word of God, wheras before it was only declared to be conform to the inclinations of the people. Nou, what needs all this stir about the Covenant? The Solem League cannot be renewed, the National Covenant is aproven materially; and all in it, yea, more then what is in it, is really done; and, unless some neu steps be condescended on, and the Nobility, Gentry, and Commons be in better case, what need is ther of renewing it? As to the pouer of calling and dissolving of Assemblys, this is plain, that the Moderator sayes, " Bretheren, our bussiness is over, and we have noe mor to doe; we may meet again at such a time." When none objects, this is certainly a material dissolution of the Assembly, with consent of themselves, and what the Commissioner does is only cumulative. And our Assem-

* Worn off the margin of orig. MS.

bly at Westminster, as great Presbyterians as ever we had, wer evry man of them chosen by the Parliament, which was yet a greater stretch then the King's dissolving the Assembly after it is dissolved before by the Moderator ; yea, the Assembly was restricted evry day to a head of Divinity to treat upon, and when that was done, the Parliament gave them a new one.

Mr Hastie tells, that when King William was in Holland, he had good accompts from some of his servants, that either befor he came to England or was going to the warr, he was observed long in private closet at prayer ; and when the servants went to the place where he leaned, it was all wet with tears !

June 2.—This day Mr James Stirling told me, that Mr Robert Blair has writt a Comentary on the Proverbs, which Mr MacQuair did hinder to be printed, on some expressions anent Civil Government, which he threatned to animadvert on in print.

That Mr James Wood was bredd Episcopall, and was at first Arminian. That once, in prayer, he was praying that God would give him or doe somewhat for him ; and it was suggested with a strong force, “ What need is ther to pray to God for that which thou can doe thyself ! ” That, throu the blessing of God, turned him from Arminianisme. And Mr Alexander Henderson, when at Leuchars, invited him to some of the Ministers' meetings for discipline and prayer ; and when he asked him what he thought of them ? he said, He never sau any outlets of the Spirit of God in the Clergy their meetings ; but he behoved to be convinced in his reason also, for he was a man, and ready to be imposed on by his affections. Mr Henderson put Calderwood's *Altare Damascenum* in his hands, which convinced him fully.

June 8.—This day Doctor Sibbald told me, that in the Cartulary of Aberdeen, a MSS. at Leith, there are thirteen leaves conteaning *Statuta Consilii Generalis in Scotia vocati*, (if I mistake not,) about 1250, conteaning many valuable Constitutions ; that he supposes they are collected at the end of the book, and inserted by Bishop Elphinstone. Boethius,

in his accompt of Elphinstone, insinuates that he wrote somewhat of this nature. Afterwards I saw this MSS.*

That Boethius has followed MSS. very closely, in all MSS. that the Doctor had occasion to consult. That Buchanan has nothing from MSS. but what he has at second-hand from Boethius, and puts it in a better stile. The Principal told me that Mr George Hutcheson has written a large Commentary on the Westminster Confession of Faith, which is yet in his friend's hands.

July 8.—This day Mr John Kennedy told me, &c.†

July 11.—This day Mr Samuel Lockhart told me, that Mr Cockburn is Minister of the English Congregation at Amsterdame. That they went to see him, and asked if they might hope for any more of his Narratives of A. Burignian? He said it was cast in his teeth by many, that when he wrote these, he understood not the French, and soe could not read that woman's books in their originall, nor all of them either. That he had been applying himself to that tongue, and is now master of all her works in their own language, and has write all his Narratives, and has them ready for the presse. That he did not know whither he would print them in Holland, or goe over to England. He heard afterwards that Mr Cockburn, upon the news of the King's death, preached a sermon on that, "They are gods, but they shall dye like men;" wherein he made men tyrants, and inveighed against King William as such. Some of his auditors informed the Burgomasters anent this; whereupon he was forced to abscond, and soe is a coming over to England. That it was said D. Garnes, (his brother-in-law, who writt the Apology for Madam Bourignian,) when last year in Holland, had an interview with him, wher he bantered him on the score of his Narratives, and threatned, if he printed any more of them, to expose him to the world. Whither this will hinder Cockburn from his desinge, my author knows not.

* An addition by Wodrow at a later date.

† This is cross-lined. See "Row's Life."

August 5.—Mr Stewart told me, that King Charles II., on his death-bed, said, that ther wes one thing he longed much for, and that was to be one hour on the earth four year after this, that he might see whither his brother James, or his nepheu William, would brook the croun of Great Britain.

That his uncle Harie, ane eminent Christian, and very joviall, was sitting in a company in perfect health, at a glasse of wine, he was very cheary for a while, but on a suddain fell very much damped and melancholy. The company notticed it, and asked what was the matter with him? He told them, that, at the other end of the room, he sau himself lying in a bed in a raging feaver, and his coffine at his bed-foot. Accordingly, he went home and took his bed, and fell in a fever, and dyed in eight days. That same day the relator's grandfather wrote in to his father, the advocate, to acquaint his brother Harie to prepare for death, for it was at hand.

That Marvell and the advocat wer great comerads to Harringtone, the author of the Oceana. That Harringtone had this particular fancy, that the flees that wer about him wer all procreated by the heat of the sun out of his body; which weakned and would at length destroy him! One day, discoursing with Marvell on the head, since noe reasoning would prevail with him, he advised him to this experiment; to cause make a little cabbín of timber, with the one side glasse and the tope glasse, as close as could be, and inclose himself ther, and lett the sun beat on him; and when all was close, if he observed any flees ther come out of his body, it was weel; if not, then to cast off the prejudice! The machine was made, and Harringtone and Marvell goes in. Ther is noe appearance of flees. Marvell sat with him, till, with its closeness and heat, he was almost suffocated. On which he went out, and came directly to the advocat, and told him the story, compleaning that he was a greater fool himself then Harringtoun, who continued still in the imagination, saying, he did not knou but something in the machine might then hinder flees coming out of him.

August 7.—Mr James Allan told me, that in the parish of Geddart, [Jedburgh,] there is one Thomas Paton, nou about eighty-four years of age, who is a very eminent Christian, and could not read. He was a husbandman, and my Lord Geddart has nou taken him to his house, and keeps him at his table, and frequently prays with him. This Thomas Paton does frequently get very positive and direct answers of prayer ; as, for instance : Some years ago, Mr John Glen, Minister at Stitchell, his wife fell in great exercise, and under very severe degrees of the lauworck, that put her the nixt step to utter despair. Under this sore affliction she continued some time. Ther wer several meetings of Christians for prayer at her house ; houeever, all without any visible success. One time, Thomas comes to the house, and goes to the barn his alone, and prayes to this purpose : “ I knou this woman is one of thy family ; will not thou give thy handmaid releife ? shall she not goe to such a Communion, and hear such a sermon, and shall she not get releife ? ” He came in to her, and ordered her to goe to such a Communion, and hear such ane one, and assured her of releife. Accordingly she went, and gote her bonds taken off her, and full releife.

Some time before, Thomas had a child about three or four years old. The peaple of the house went out, and left the child in the house. When they came in, they found (as they thought) the child there ; at least kneu noe difference. When Thomas comes home, he is terribly surprized to hear the child swearing and cursing most horribly. He began to suspect somewhat extraordinary. A little while after, the child gote up, what way they could not understand, to the cheese-broad,* wher the cheese lay, and eat near two cheeses. And that same night ther was a young child lying in the craddle, and this supposed child attempted to cut its throat, but was prevented. Thomas, to-morrou early, called for William Smith, another eminent Christian, in the neighbourhood, and

* A hanging shelf suspended by cords from the roof to preserve cheese, &c., from mice and other vermin.

he and he went both to some convenient place in the field, and spent the day in fasting and prayer. In the afternoon, Thomas, after some of their prayers, assured William that that evil spirit, for soe it was found to be, had left his house. Houever, they continued together till sunset. When Thomas came home, they found, that at the same time the supposed child had left the house with ane extraordinary houling and crying, and was never more heard of. Houever, Thomas never heard of his child again ! That on some sickness, either of himself or his wife, when all had given them over, Thomas still insisted that ther was noe fear ; for, sayes he, “ God never hid any thing, that soe nearly concerns my self, from me, when I went to him.”

August 12.—My brother told me that Mr James Hay told him, that old Dougalston told him more then once, that when he was Mr John Spreul, clerk to the toun, his servant, some Court-day, on Saturday, he was going up the Tolbooth stair, which then wanted a ravell ;* and by the croud he was thrust over, and fell on the causey. That John Walkinshaw, old Barrowfeild, was walking on the plain-stones beneath the red land nixt the Tolbooth, cryed to him, “ Johny, that is the phanaticks’ God that has saved you, and kepted your neck from being broke !” Johny answered, “ Sir, mock not ; I was in great danger !” “ Ay,” said he, “ but when you are in company with phanaticks, with their prayers you cannot be hurt.” To-morrou, on the Sabbath, John Walkinshaw, his eldest son, fell down his oun stair, and dashed his brains out.

September 13.—My father observes that of old, both at the first and second Reformation, the Church of Scotland was famouse for two things, and that in the eyes of forraigners. 1. Solidity : She came off from Popry without any mixture of its raggs, wheras all other Churches almost had somewhat of it ; she was presently satisfied in the evil of one and all of them, and in this showed her solidity : 2. In boldness and courage :

• An iron railing.

This appeared in every thing she did ; nothing hindered her from going streight on ; when forced and overborn, then she left a good testimony to the truths of Christ.

But since the 1660, the case is sadly altered. In the late Persecution, wher was the old courage and boldness ? But severall failed in the want of that solidity, conduct, and management, that was peculiar to our Ministers and Confessors. And since the third Reformation by King William, we have very much lost our courage, zeal, and resolution, as appears by two principles gote in among too many. One is, when the deuty's to be done have any difficulty going along with them, and opposition from enemies, rather to doe the thing that is easiest, and they will joyn with, then with a litle more pains goe on without them. Another is to neglect old freinds that we are satisfied are on our side, and will at a push stick by us, and spend all our favours and curtisies on enemies to gain them, and bring them over to us. The one keeps us from any thorough work of Reformation ; and the other loses freinds, and gains not the purpose. Both demonstrate our want of solidity.

September 21.—My brother told me that last year, sometime, Mr Andrew Tate was at my Lord Stair's his house, seing my Lord Loudoun ; and my Lord Stair asked him anent Mr Robert Wylie his proceedings, at that time very violent. That man said, " Stair must be very odd, for I kneu him in a very different road." Which at length he explained thus : " I had the honnour to serve his Majesty at that time, and under his own hand, I have now by me The Formula for receiving the Curates, in the very same words that it came in to the Assembly, except a word or two altered by the Curates themselves, rather to its bettering then otherwise ; and this I received from him by post. It was drawn by him and some others at that time."

My brother told me, that he had the following accompt from Mr Robert Fleeming, who had it from his father, who was once Lauderdale's governour or chaplain ; and, when Midletoun was Commissioner, had occasion to wait on Lauderdale, when dining with Midletoun. The Commissioner, after dinner, says, " Gentlemen, ther is a story handed

about concerning me, and I think I cannot tell it to a better company, that will be in case, by hearing, to contradict the false additions that may be made to it by others. The story is this. Laird Babigni and I, before the Duke's engagement, wer very intimate, and wer drinking in some place or other on the Border, tuo or three dayes befor the engagement. After they had been together late, I said to Babigni, 'If there be a battel, what if one of us, or both, be killed? What shall become of us?' Babigni answered, 'O! noe matter, we shall be free from the vexations and trouble here-away, and noe more of it!' I answered, 'What if it be otherwise, and ther be a future state and a future life?' Babigni answers, 'The Ministers tell us that, but I belive it not!' 'Be it soe,' said I, 'say I belive it not either, yet, what if it be otherwise?' On this they fell seriouse, and made a mutual solem protestation and vou, that if either of them dyed in the battel, and the other wer alive, he that dyed, if ther wer a future state, and if ther wer any possibility of returning, should come and acquaint the other with it. Weel, to the battel they goe, and Babigni is killed, and Midletoun took a care of his corps, and sau them interred. The Commissioner declared he never after minded the mutuall promise, till a considerable time after, (on what occasion the relator has forgote,) he was taken prisoner, and laid up close in the Touer, [and his life was much feared by all his freinds.*] Ther, one night, all being close, and two centinels at his chamber-dore, and he alone in the room, he hapned to look on a Bible there, for what end he knous not, it having been soe litle his custome, that he belives he looked not on it before that time, all the time he was at London. At the closing of the Bible, he hapned to cast his eyes to the dore, and he sau as it wer a man in the dark at the dore, in the shadow of his bedd. He called, 'Who is ther?' The apparition answered, 'Babigni.' 'That cannot be,' said Midletoun, 'for I sau him buried, after he was slain in battel!' 'O! Midletoun,' said Balbigni, 'doe not you mind the promise I made to you when at such a place, such a night, on the Border?' And with that came forward, and took him by the hand. He

* These words interlined in orig. MS.

declared his hand was hote and soft, and just as it used to be, and he in his ordinary likeness. Midletoun declared, likewise, that then he fell fearfully a trembling. ‘Be not afraid,’ said Babigni, ‘for ther shall noe harm follou, and you shall see noe other thing than you see. I am permitted only to stay with you ane hour; soe come and let us sit down, and lay down your watch before us.’ Which accordingly he did; and they sate down. For a good while, Midletoun was in a great fear and terroure. Houever, Babigni told him of many things to come; of his oun delivery out of prison; of the King’s Restauration, and that he should be in favour with him, and in the highest trust in the kingdome. And when the hour was near at a close, Babigni rose and took his leave of Midletoun, and shook hands again, and went to the place wher he sau him first, and disappeared. After this he called one of the centinels, and gave him money to stay in the room with him; and after that, could never lye in a room his alone, nor in a bed his alone, but was troubled with terrifying dreams, and used to get up in his sleep, and behoved to have one that was easily wakned to lye beside him.”

To return to the Commissioner’s accompt, he then turned about to some of his freinds, then at London, and sayes, “And you knou after that night, I was never anxieuse about my life, nor about my being set at liberty, and still assured you of it.” Which they assented to. “And,” adds he, “you all see nou what his Majesty’s favour has made me, and this is the first time I have given ane accompt of this last, and the accompt is treu and real.” Some present said, “Weel, what neuse gote your Grace from the other world?” The Commissioner boued, and asked them pardon, that [he] could tell noe further. It was bruited that Babigni told likewise many other things, and particularly anent his disgrace and death; and Mr Fleeming desired Lauderdale to ask him afterward anent them, which he did, and told Mr Fleeming, that Midletoun said he was oblidged to tell noe further, and so desired him not to presse him.

Midletoun was soe zealous anent the Covenant, that when he took it, and held up his right hand, he wished that that right arm might be his oun death, if ever he broke that Covenant! After he was Com-

missioner he contrived the Billiting Act, to out Lauderdale and his party. But Lauderdale had the King's ear, and got his designe brook, and prevailed with the King to make him Governour of Tangeir ; wher, one night lying in his bed, he got up in his sleep, and befor the person with him could get him reached, he got out of the dore, and fell down stairs, and broke his arm first, and the broken bone of his right arm went into his side, and killed him outright ! Doctor Paton heard the same account from other hands, with this variation, that ther wer four of them together, when the mutuall promise was made, and that he dyed by a fall off a horse, and lighting on his arm, it ran into his body and killed him.

Mr Fleeming added, that Babigni, at parting, imbraced Midletoun and said, “ Fareweel till the Last-day ! ” And he told him, that if he followed the King, he should fall very lou, and come to a miserable end.

My brother tells me, that Mr . . . in Holland told him, that La Roque's sone was called out of England to France, by some Bishop ; and when he came over, he wrote somewhat against the Government, for which he was imprisoned, and ther he lyes ; and had it not been for the Bishope, he had been hanged ere nou.

Mr James Broun told my brother, that Cotton Mather, in New England, told him, that hearing of some letters [cut] on a rock among the Indians, he rode forty miles to see them ; and on a large navigable river that run into the sea, on a rock, he sau tuo lines of letters, which he copied off as near as could be, and caused cut them, and print them, and dispersed them, but could never learn any thing about them.

October 2.—Mr Hastie told me, that he kneu Hynniman, first Minister of the toun of St Andreus, in the Presbitry of St Andreus, that Mr George Hutcheson told him, that when Episcopacy was a coming in about the 1660, the Presbitry of St Andreus ordered him to drau up a Testimony against it, which he did, and it was approven by the Presbitry. Hynniman brought it to Mr Douglass and Mr Hucheson to revise ; which they did, and admired it. That after Sharp came to St Andreus, he was made Dean ; but even then he was not throupaced,*

* Thoroughpaced.

but was still checking and nibbling at the Bishops. When some told some of his reflections to Sharp, sayes he, "I knou hou to stop his mouth by a Bishoprick!"

That Archbishop Fairfoull was my Lord Rothes' chaplain; and my Lord Colvin, from whom my relator had this, and some others, wer commending him for a smart man. "Yes," says Rothes, "he has learning and sharpness enough, but he has noe more sanctification then my gray horse!" That the Bishop used to go out to a gentleman's house near St Andreus, and ther, all the Sabbath, play at cards, and drink. That one day, one of the servants came into the room, "Have you been at sermon?" sayes the Archbishop. "Yes," sayes he. "Wher was the text?" "Remember the Sabbath day to keep it holy," sayes the servant!

M.DCC.III.

January 23.—This day, Mr Thomas Davidson told me, that Mr Lock, some years since, had fallen on, as he thought, a new discovery in philosophy, and was about to print three or four sheets anent it. Mr A. Cunninghame went one day to see him. “O!” says he, “Mr Cunninghame, I have fallen on a neu discovery, which I think to publish to the world.” “What is that,” said Mr Cunninghame, “pray?” Says Mr Lock, “A fourth figure of syllogismes, which may have their own use in philosophy.” “Why,” says Mr Cunninghame, “that is but what evry boy at our Universitys knoues!” and gave him severall syllogismes in that figure; and by pointing him to books that treated of it, with difficulty perswaded him of his mistake. Hence, see what blunders great men may fall into that neglect reading, as Cartes and Mr Lock are said to have done!

Mr Davidson tells me, that within this twelve moneth Mr Lock is very much altered to the better, and had this accompt from an acquaintance of his, a Minister at London. Some time last year, this Minister, being in the country, came in by Mr Lock, (who is his acquaintance,) who was in his country house, and he found him reading the Bible. “O!” says he, “Mr Lock, I am glad to find you soe weel imployed!” “Alace,” said Mr Lock, “I have been too much a stranger to the Scriptures. I blesse God, who has nou opened mine eyes, and brought me in love with them. I have spent my time and strenth on vanity. I find more pleasure nou in the Bible then ever I found in any other study, and resolve to spend all the rest of my time in a humble searching of them, and make all other studys a *παραργον*, and only a help to understand them.” If this be treu, as I see noe ground to doubt of it, Mr Davidson having it from the Minister to whom he said it, it’s a most

eminent instance of God's sovereign dealing with one of the main propes of the Socinians and Deists, and may be a mean to engage his admirers to value the Scriptures.

February 7.—Mr Alexander Muir told me, that Mr Tate and he wer with Mr John Dickson the day befor he dyed ; and that Mr Tate asked him, What he thought anent Duke Hamilton and the Country-party ? He said, as to the Duke, he would only allude to that place, “ This child shall be for the rise and fall of many in Israel.”

February 8.—This day Mr Davidson told me, that he had the following accompt from Mr Alexander, ane Advocate, who had it from Mr George Andreu himself. When Mr Andreu was at Aberdeen, ther was a Club of profligate men, great mockers, that sent one of their number to hear Mr Andreu preach ; and they wer to meet after sermon to hear what Puritanicke stuffe their commissioner had observed. Accordingly, the man went and heard him. Mr Andreu, at that time, fell to enumerate the sins of the hearers of the gospell ; and went throu a great deal of them very particularly ; and among the rest, named people's coming to hear in order to mock and ridicule. Their commissioner comes from the sermon in a rage, and tells these that sent him, that ther was never a sin that he kneu himself guilty since his youth but Mr Andreu had told it befor the whole Congregation ; and that he either had some familiar spirit, or some intelligence of what had passed among them, for he had specified his coming ther in order to mock, and he resolved to have a bout of Mr Andreu for calumniating him soe publickly. Accordingly, next time Mr Andreu preached, he goes to Church, and takes a pistole with him, with a designe to shoot him, and accordingly takes it out of his pocket ; which ane elder next him observing, withheld him, and asked what he was going to doe ? He told him he resolved to shoot the Minister for calumniating [him] publickly, when he had never offended him. On which he was carried out to some house. After sermon, Mr Andreu came to see him, and told him he did not designe him in particular, neither did he knou him at all ; but since his conscience had

smitten him, he laid out the evill of his [sin] yet farther to him ; and when he found him under kindly conviction, he made a free offer of mercy to him, which he greedily imbraced, and proved a good man, and blessed God that ever he had seen Mr Androu. Mr Robert Muir tells me he had this accompt upon the matter, without the particular about the pistol, from Mr Andreu's oun mouth.

February 22.—This day my Lady Pollock told me, that she had it from good hands, that Mr Alexander Hamilton, Minister at Edinburgh, when he was a dying, was enquired anent his thoughts of the Covenant ? And that he answered, he was mistaken if it should not be renewed in this land, and that this should be done as a mean for our union, and to hinder the Ministers from breaking one against another.

March 8.—This day Mr M^cAulay told me, that he had this accompt from Mr James Gordon, Minister of Cardross, himself : That he was licensed in Ireland, and preached under King James's liberty near to Derry, and was very acceptable to the people there ; who met together, and laid down a comfortable fund for him, and built a meeting-house for him, and wer going to build him a duelling-house, and began to build, and brought him out to veu it. Mr Gordon diswaded them from building of it, which they took to proceed from modesty, or some fault in the shape, contrivance, or situation of the house ; therfor they entreated him to be free, and tell them what displeased him in it ? He told them he had noe fault to the house at all, but still diswaded them from building it. When they pressed him to give his reason why they should not goe on ? at lenth he told them, that that house would not stand a year and a half. Houever, they went on, and within lesse then a year Derry was beseidged, and that house was the first that was razed by the Irishes. He preached likewise there, that shortly Ireland would be a desolation ; and, when asked why he was soe positive ? he kepted in generall, and told he had good grounds for what he said. After he came over to Scotland, he told both thir accompts to Mr Richy, Minister at Kilpatrick, and he asked him why he was soe positive ? He told him, that nou the

thing had come to passe, and he would freely give him his reason. He said he had set apart two dayes for a privat fast, and, at the close of the work, he had a voice from heaven, "Within a year and a half Ireland shall be a desolation !" And that was the ground he went on.

He was a person very much in prayer ; and if any in these latter times had the gift of discerning of spirits, he had it, and likewise somewhat of a propheticall gift. He was going in with Mr Richy* to Edinburgh, and they lodged at Falkirk. Befor the dore of the inn ther was a gentleman standing whom he kneu not. He looked very stedfastly on him. When he came in, he asked at a servant what that gentleman was ? He was told he was Chaplain to the souldiers that wer in that place. When Mr Richy and he wer alone, Mr Richy asked him, what made him inquire anent that person soe particularly ? He answered, " That man is one of the greatest whoremasters in the kingdome !" When they returned from Edinburgh again, they found that man lying of the clap, and under the scandall of adultery. Another time, in Glasgou, when lodging in Walter Leeche's, ther was a woman brought her only son to him, he geting the word† of a doctour, and having skill of deseases. The woman's son was a young man, upwards of twenty. He had never seen her or him befor, or heard of them. The young man was fallen very weak, and as seemed in a decay. When he came to Mr Gordon, he looked stedfastly on him, and said, " Woman, your son is a fool ; that woman will not take him ; goe home, and lay aside these thoughts !" Mr Richy went out with the woman, when she left Mr Gordon, and enquired what was the matter with her son ? She said, she suspected, indeed, that her son had been slighted by a certain person he was in suit of ; and ther was none knew of it but he and she, and shee still suspected it. Mr Richy was in suit of a daughter of Ferme's, and was frequently going by Mr Gordon's house that way, and the match was a good way on. One day Mr Richy came that way, and Mr Gordon asked him wher he was going ? He told him. " Brother Richy," sayes he, " I am much mistaken if you have seen your wife in the face as

* Ritchie.

† The reputation.

yet !” Within a week or two the match broke up, and [the] gentlewoman ran away with another man ; and some time after, Mr Richy married in the Elgin of Murray, wher he had never been before.

Mr Gordon preached oftymes on very singular texts. At ane ordination of a Minister on that, “ The preist’s windou shall be towards the North.” In several sermons, he said it would not be very long ere Scotland would be a desolation ! At another time, speaking of the Curates, he said, “ As for that crew, I daresay God will never honour them soe farr as to make them a scourge again to this land !” He said, if he wer to preach against set formes of prayer, he would chuse that text, “ Thou shalt not eat of a cuckou,” “ because,” sayes he, “ shee remms* still over the same thing.” He was preaching upon one of the monethly fasts, about the 1692, and ther had been a great meeting of the Jacobites at Balamahaugh, wher they had been drinking King James’s health. Some of them wer his hearers, and came to mock. He had this expression, “ Weel, this is a fast day ; say you, we should mind our poor abdicated Prince ! Poor Prince, my soul, my soul pityes him ! Weel, what shall we doe for our poor Prince ? Some of you will whoor for him ; some of you will drink for him ; some of you will swear for him ! Is that all you can doe for your Prince, cowardly rogues ? God be thanked, we have neither a praying people nor a fighting people to deal with !”

Mr Gordon was very remarkable at his death as weel as in his life. He fell under a lingring sickness, and keeped his bed severall moneths befor his death. In this time, all his parishoners that came to see him (and those that came not he sent for them) he exorted ; and though but a short time in the parish, yet he spoke soe closse to their case, gave them soe suitable directions, hitt upon their humors, inclinations, and tempers, and the present case of their souls, as was ane admiration to all, and to the saving of some, particularly the young Laird of Ferm, who had been loose and fallen in to fornication severall times ; he soe riped up his sore, and awakned him, that he reformed ; and the work of awak-

* So in MS. It may signify that she *rhymes* over, or constantly repeats, the same thing.

ning continued near a year after Mr Gordon's death, after which he calmed and grew less serious, but never immoral; yet, within a very little, Mr Gordon's seed sprung up, and the work began again, and he is now a solidly settled Christian.

He had a particular respect for young Ardoch, whose studies and humor lay much in the same road with Mr Gordon's, that is, to the Mathematicks and Mechanicks. Mr Gordon still called him his son, and ordered him to carry his head to the grave. This gentleman Mr Gordon caused kneel down before his bed-side, and he laid his hands upon him, and solemnly dedicated him to the Lord; and, like dying Jacob, blessed him with the blessings above and beneath, in a very singular manner. In all these he was so affecting and extraordinary, that it not only left deep impressions on the several persons he spoke to, but few were present in the room with dry eyes or unconcerned hearts.

♦ *July 27.*—This day Mr Alexander Gordon told me that his father, John Gordon of . . . was the person to whom Mr Andreu Steuart, at Mr Josias Welsh his death, said, that that day month they would do the same to him! He remembers his father told it to them that night he came home.

He tells me that Mr John Cameron, his good-brother, Minister at Lochend* in Kintyre, turned very melancholy that morning Bothwell Bridge was foughten; and one of the elders, . . . Morison, coming to see him, saw him through his chamber door weeping and wringing his hands. He was very intimate with him, and continued knocking, till at length he opened to him, and he asked what was the matter, if his wife and bairns were well? "Little matter for them," says he, "our friends at Bothwell are gone!" When Mr Morison told him it might be a mistake, and a fit of melancholy, "Noe, noe," says he, "I see them flying as clear as I see the wall." And, as near as they could calculate by after accounts, it was at the very minute they fled that this happened in the Lochhead of Kintyre. Mrs Gordon posed her brother, Mr Ca-

* This place is called Lochhead below. There is now a parish in Kintyre of the name of "Southend."

meron, (as she told me,) and [he] waved, and told her he considered not what he was doing when he told it, else he would not have revealed it.

Mr Gordon tells me likewise, and his wife had the accompt, as she relates, from Mr Hutcheson's daughter, a week after Mr Hutcheson's death. Mr George Hutcheson was of mean parentage, and his father, they say, a weaver in Ireland. He and one Mr White, or Ker, (if I forgett not his name,) wer sent over to the Latine school in Irvine, when Mr Dickson was there, and he took a care of them. They wer both Arminians in principle, when they came over, and Mr Dickson had a great deal of difficulty to convince Mr Hutcheson of the error; for he was very quick and smart, and had many subterfuges. Mr Hutcheson was menteaned at school by her who was afterwards his first wife, then gentlewoman to some lady there. After her death, he married Mr Andreu Gray his widou. (The accompt I have from Mrs Gordon folloues.) This gentlewoman, Mrs Gray, when Mr Hutcheson, then Minister of Irvine, came to court her, had a dream wherin this was suggested: "What needs you marry Mr Hutcheson? for, within two years, and either one or two moneths," (my relater has forgote which,) "he will dye!" Notwithstanding of this, shee married him; and when the time dreu near, he was oblidged to goe to Edinburgh, which she opposed much, but gave noe reason but the coldness of the weather. He would goe, and returned in health. Two or three dayes befor that time she dreamed of, shee was frequently enquiring about his health, and extremely carefull about him. He notticed it, and asked her the reason of this fondness: She waved it, and told nothing of the dream. That very day two years, and one or two moneths, he was in perfect health. In the fornoon, he, with two elders, visited part of Irvin, and brought them in with him to dine. His ordinary was to make family-exercise befor dinner, and to open up the chapter read, very breifly. The place was his ordinary, 1 Sam. xii; and he took occasion to speak anent death, and said, "Who of us knoues but we may die without a testament? We are weel to-day, and may dye to-morrou!" After they dined he was very chearfull, as was his ordinary. He visited the afternoon, and supped and went to his bed in perfect health. By this time his wife's

fears were weel near over, but [that night, betwixt twelve and one, he gote up in his bed, and cryed out, "I am gone ! I am as it wer shote through !" and gote noe more said. Physitians wer called for, but too late ; he dyed within a very litle, and gote nothing said, but, within a feu minutes befor he expired, looked up chearfully in his wife's face and said, "All is weel !" That very night, Mrs Gordon told me, that they wer living in the Knock ; and she dreamed she was in Irvin Kirk, and sau Mr Hutcheson come down from the pulpit to the Reader's seat, and ther as it wer lying half over the seat, and the Kirk filled immediatly with darkness. To-morrou she heard of Mr Hutcheson's death.

Not long since, Mr Vetch, Minister of Dumfrice, told my brother that he had this accompt from Mr Carstaires, and was with his brother, Mr David Vetch, Minister at Govan, when he dyed. Mr James Stirling had the accompt likewise from Mr Carstaires. When Mr Durham was on his death-bed, the Ministers of the toun prevailed with the Magistrates, (very malignantly set,) who had a great veneration for Mr Durham, to leave the nomination of his successor to himself ; and accordingly they dreu up a paper, oblidging themselves to call the Minister whom Mr Durham should recommend. The paper was lodged in Mr Durham's hands, who promised to give his advice. This was a moneth or therabout befor he dyed. Some dayes after, Mr Carstairs being very desirouse to knou who was to be his colleague, desired Mr Durham to tell him. After much importunity, he told him the person he had his eye on was Mr David Vetch, Minister at Govan. Mr Carstaires blessed God, and said, he was the person of all the world he desired to be his colleague ; and thus they parted some weeks after. The day befor Mr Durham dyed, he called for the Magistrates and Ministers, and told them he had been thinking on their proposall, and named three to them. Mr George Campbell was one ; Mr Francis Aird,* (Mr Vetch was none of them,) and the person he recommended was Mr Ralph Rodgers, whom I belive they gote. Mr Carstaires was surprized, and after the rest were gone, he went in to the bed, and desired to knou what

* Addition interlined.

had made [Mr] Durham alter his nomination? The answer he gave was, "Mr David Vetch is too ripe for glory to be transported to any parish; for he will be in heaven before I be in the grave!" And accordingly Mr Durham dyed on the Friday: And Mr Vetch, the Sabbath after, preached at Govan, and lamented Mr Durham's death in his first prayer; and in his afternoon sermon took his fareweel of the parish; and dyed on Friday after, the very day Mr Durham was buried!

December 21.—This day I was with Mistris Luke, who told me that she had it from good hands, Jonet . . . , who sau the man that after Mr William Guthry was ordered to leave his charge be the Councill, the Clergy resolved to declare his Kirk vacant, but none of the Curates in the West would do it; and that one was brought from beside Edinburgh, and gote 5 lib. sterling for doing of it. That he came to see Mr Guthry, or som way Mr Guthry met with him, and told him that he had gote money for that journey, but it should be dear money, for within forty-eight hours he should be in eternity! Which held treu. The same Mr William, a great many years before, predicted that Mr James Guthry would be hanged, and he would dye of the gravell; both which came to passe. My father tells me, that when Mr James Guthry swore the Covenant, he said to some of the Ministers present, "I knou I will dye for what I have done this day; but I cannot dye in a better cause!" Mistris Pont tells me, that when Mr James Guthry was in prison, he would not allou Mr David Gillespy to visit him. It's generally said, that the King was angry when he heard of Mr Guthry's death, and designed it should have been Mr Gillespy.

December 21.—The same person told me, that Jean Biggart in Neilston told her, that at the last Communion in the Mearns, or else the Barronry, she resolved to lay aside her oun case, and employ all her moyen at the Table for the publick. The Parliament was then sitting, and just at the beginning, and that she gote that word, "I will divide their tongue," which was sweet to her; but presently, upon the back of that,

came in with such force, that she fainted in the place, “but I will bring their destruction from a farr !” The first is plainly made out ; for by the division that fell in between Queensberry and Tarbet, things wer kept right. God prevent the last !

December 23.—This night James Aird told me, that he was at the Communion of Minibole last harvest, and that on the Sabbath morning, after extraordinary enlargment in private covenanting, to that degree, that he was forced, through the fervency that was on his spirit, to subscribe at every sentence, he fell out in prayer with respect to the publick ; and after he had with very much liberty continued praying for the success of the Gospell among the generality, and came to deprecate stroaks, on a suden he was damped, and fell under a terrible restraint and confusion, that he sau as it wer a country all spotted with blood ; and it came nearer and nearer him, and the spotes greu redder. I think he expressed it, that the chamber-floor appeared to him thus like a country with houses and treas, all mixed with spotes of blood. After much amazment and silence for a litle, he brust forth, “Lord, will none escape ? Will none come through ?” and ran on with a wonderfull pouer and liberty in praying for a remnant, and that’s being brought through the stroak, with a liberty that he never found the like in his lifetime ; and continoued thus for near ane hour, and said he would have been content never to have gone off his knees, but gone to eternity in that case he was in ! When he went to Church by the way, the sweetness of frame continoued, and he gote great liberty in discourse by the way. But a litle after he entered to the Church, befor the Minister came in, he fell in the terriblest confusion that ever he was in his lifetime. And this continoued to that degree with him, that all the prayer, and sermon, and discourses, and first Table, he heard not, understood not, one word that was said, and would have given never soe much to win out of the Church. At the second Table he ventured, even in this case, considering his liberty in the morning, to goe to it ; and there he gote some composure and attention, but he ordinarily used to win to much more. Af-

ter, in hearing the rest served, and at night, he continued in this case, and gote leave to hear, which he then looked on as a great mercy, considering what a case he had been in. At night, on the Munday, he gote extraordinary liberty for the publick work of that place. On Munday, he heard the first sermon with his former temper ; but at the second, by Mr Alexander Orr, on Rev. iii. 22, he found the strangest melting frame that ever he found in his dayes, and ther was not one nook of his heart but what was melted down, as he expressed it ; and a sweet tender frame continued on him for ten or fourteen dayes.

M.DCC.IV.

March 9.—Mr Mathew Simson tells me, that he heard Mr Langlands tell, that the late Elector of Brandeburge was ane eminently pious man ; and soe was his eldest son, this King of Prussia his elder brother. That the Elector, in the year when Sweden fell in upon his dominions, suddainly, when he was upon the other side against France, (if I remember,) the Electour marched suddainly with some thousands of horse, and came up to the Sweeds, when just landed. He called a councill of war to consider whither he should fall upon the Sweeds. All his officers wer against it, till his foot came up. He was for falling on, but would doe nothing till he retired into a wood for prayer ; and when he came back, he was very chearfull, and expressed him to this purpose : “ Let us engage the Sweeds, for if there be a God in heaven, we shall beat them ! ” And, accordingly, he interely routed them.

Some years after, the Elector came that way in coach, with his Lady ; and when he came by that wood, he stoped, and said to his Lady, “ Ther is the place wher God heard me, in my straight. Let us goe out and praise him ! ” and went out with his Lady to the place, and continoued some time in prayer and praise, and then went on his journey.

Befor the late King of Polland, John Sobieski, was chosen, the Poles wer most earnest to have the Elector of Prussia his eldest son their King. The only stope was, that it's one of the fundamentall laues that their King most be Papist. They wer so set on that young Prince, that they offered this condition, that if but once a year he would be present at messe, without any bouing to the hostee, that [they] would receive him. The Elector proposed this to his Councill, who wer mostly for accepting the offer ; but the Elector was intirely against it : And the

young Prince, his son, expressed himself thus, that he would not be guilty of soe much hypocrisy for all the crowns of Europe !

We hear that this present King of Polland, the Elector of Saxony, is deposed by the States ; and this is correspondent to what Mr James Kirk-toun said publickly in sermon at Edinburgh. When neuse came of his turning Papist, and embracing the crown of Polland, Mr Kirktoun said, “ The Elector of Saxony, the first great family that countenanced the Reformation, has parted with his Religion for a Crown ; but I mistake it if he brook it long ! ”

Some weeks since, dyed Lothead in Hillingtoun, a boy about thirteen years. In harvest last, he fell in a trance, and was sensible of it befor it fell on him, and came to his father and mother, and desired their hand, for he said he was going to dye ! They looked on him as raving, and took noe nottice of what he said. “ Then,” he says, “ I find I will not dye, but fall a sound ; ”* and presently droped down on the floor. They laid him in the bed, and after some more then a quarter of ane hour, he came to himself, and cryed vehemently for meat ; which being given him, he told them he had seen heaven and hell ; and being asked, What he sau in heaven ? he said, it was the pleasantest place that ever he sau. And being asked, What he sau there ? he said, he sau “ men sitting on the bonnyest seats that ever he sau, with things in their hand they were playing upon most sweetly.” Being asked, If he kneu any there ? he said, he kneu none but Mr David Broun. Being asked, If any spoke to him ? he said, ther was one with white cloaths, that gave him a commission to tell his father, (which he did tell him in private.) He said, he was not long ther, but was nixt in hell ; which he said was the terriblest place ever he sau. Ther wer great fires and men roasted in them, and then cast into rivers of cold watter, and then into boyling watter ; others hung up by the tongue ; and that he sau his uncle, . . . Loch-head, who lives in Glasgou, and is a very great swearer and a wicked man, hinging by the tongue. (This his uncle soe far resented, that he swore he should send him to hell himself ; and Mr Thomas Broun was

* Fall into a faint or swooning-fit.

obliged to goe to him, and get him to promise to doe noe hurt to the boy.) Being asked, If he knew what would become of himself? he answered, he hoped he would get heaven. Being asked, If ever he had seen any thing like this at any other time? he answered, once, when herding, in such a lee, ther was a bonny man came to him, and bade him pray much and learn to read; and that he supposed it was Christ. This hapned in harvest last. After this he lay for some dayes weakly and sickly, and desired to hear nothing but spirituall discourse. He recovered pretty weel, and was soe all this winter, and was most earnest to learn to read; and prevailed with his father not to send him to the herding, but to the school; which he promised to doe. About a moneth since he took sickness, and told he would dye as soon as he took it, and sent for Mr T. B. [Thomas Broun?] who was much satisfyed with the boy's knowlege and seriousness; and he dyed after five or six dayes sickness. This I have from a freind of his, a very sensible countryman, who proponed the questions, and had thir answers from the boy himself.

July 23.—This night, in converse with James Aird, he tells me, that sometime agoe, under doubts, he began to wonder at his want of pouer to belive; and at lenth came the lenth to think, “to be sure God might and could give pouer;” and he found his heart run out for some minutes at the strangest rate in hatred at God, and wishing that he wer not: That he did not dream there had been such corruption in the worst of sinners as he found in himself; but the Lord brought good out of this; and ever since he trembles to think on it, and at the telling of it, his flesh, as he said, greued all; and he needs only reflect on this passage, when he would be concerned for the evil of his heart, and the corruption of his nature.

That sometime after, he was on a suddain vexed with Atheisticall thoughts, and doubting of the being of a God, which he had never been troubled with before that he got out from under them; but shortly he got ane outgate; and that within a day or tuo, he had tuo persons under exercise, in his proportion,* that wer in the very same case, to deal with.

* That is, his assigned district to visit, as an Elder of the Church.

July 31.—This day, in converse with Jonet Pollock, ane old Christian, she told me, that when very yongue, she was taken with sermons, and had a great respect for the ministry, and good persons ; and that for three years shee continoued in the outwards of deuty, but without any concern about sin, till shee was awakned by a sermon ; and that after that for forty-eight hours, every moment shee thought the Divill was just going to run away with her. After that short but sharp exercise, shee wan to ane outgate, and for eight or nine years was never deserted. Shee observes, that this generation is not soe thrifty in their time, and redeeming it, as they wer long since. Shee used to improve a bitt of time when going out for watter, or the like, for a short prayer, or reading a feu lines of the Confession of Faith. She never slaked in a worldly lawfull imployment for all her excercise, which many times was great ; but performed it more closely and sooner ; and when it was over sooner then others, she employed her time in religion. Shee remarks, shee never has more of communion with God then when employed in her lawfull calling ; and that unless shee be spirituall all the week through, it never goes weel with her on the Sabbath. I have a weel attested accompt of her, that for a whole week shee was under most violent tentations, but did not communicate her case to any. That week Mr Crauford, on Saturday, was thinking on his sermon, in his ordinary, but it would not goe ; and matter occurred to him on Rom. xvi. 20, at night, and he preached on it to-morrou ; which gave her the first outgate and deliverance. Shee tells me that shee never heard that sermon that shee knoues of, but shee either gote lesse or more good by it, and some sensible advantage in knouledge or practise.

August 22.—This day Robert Dunlop, one of my parishioners, came to me, and tells me, [that] yesternight, when in his bed in a loft, after he had read and prayed as usual, and being betwixt sleeping and waking, and sensible he was in bed, he thought ther was a considerable company of people in the loft ; and, he knoues not hou, he was pressed to give out the xxiii. Psalm, which he did, and they sang the most melodiously and

sweetly, far above any thing that ever he heard, and that he himself sang, too, far better then he used to doe. That afterwards, one of them came near to him, and (as he thought) said, "Whom are you for? Are you for God?" Upon which he answered, "I am for God! If thou be Satan, and a delusion, avoid thee, in God's name!" but the appearance did not remove. This Robert has been some time under exercise, and communicated first about a moneth since. He wants not knowledge and some seriousness. He declares he layes noe stresse on this appearance; but remembers he spoke soe, and really sung, and they sung; but is earnest to knou, whither Satan could ask whither he was for God or not. All I said was, that it might be a natural dream, and he was to lay noe weight on it. Houever, ther seems to be somewhat extraordinary in it.

November 8.—This night Mistris Pont tells me, that her heart has been very much lifted up in God's wayes these three or four dayes, (which time she has been under great sickness.) That she had never soe feu tentations as nou: That shee only waits God's time of depar-tour. She told me a story of a child of her acquaintance, Anne Blair, daughter to Mr David Blair, Minister of Dumbarton, who dyed at eleven years of age, in Glasgou; and when Mr David Dickson came in, he asked her what she thought of Christ? She answered him, she thought he was perfect. "What mean you by that?" said he. "He is perfect," said she, "and stands in need of nothing but such wretched sinners as I and the like of me!" When he asked her, If she was afraid of death? she said, "Noe, for Christ had taken away its sting!" At another time, when asked, If death was terrible? she said, "Noe; she had a great gulf to goe throu, but Christ had gone throu it, and she fear'd not to follou him."

She tells me of ane old Christian, Margaret Rosse, of her acquaintance, that when on her death-bed, Provost Grahme came in to see her, [and] advised her to take somewhat for the strenth of her body; she answered, shee loved not to pamper flesh and blood, for it does not enter the kingdome of heaven! I asked her, If she inclined not to sleep, having sleepd

none, not two hours, I think, these three or four dayes? she sayes, shee has noe inclination to it, and is noe way burdend with the want of it. "Happy is the person whoes God is the Lord." This extraordinary person dyed November 9, 1704. I think her last breath went out just when I was resigning her to God, as far as I could nottice, about seven in the morning.

December 8.—This day, Jean Biggart, Jonet Pollock's daughter, a very extraordinary Christian as I knou, tells me she has a daughter scarce ten years of old that she supposes is under a decay, and does not expect scarcely her life. Ther are soe many promising things in her case, that she dares not doubt of her salvation. The child has been much her alone since three or four years old. She has been near a year under this weakness. It's severall years since she used to complean of distresse for want of Christ. Last sumer she was out and met a young lad, about her oun age, and heard him curse and ban; shee came in very pensive. At night she told her mother that she had met a young lad who was cursing, and shee rushed out of tears. Her mother asked her, why she weept? She said, she gratt that such a young lad should soe soon dishonour Christ, and take his name in vain. Not long since, this week, I think, one night they were looking to some lights they sau in the North, and she desired to be caried out to see them; and when she came in she fell a weeping, and, when asked why, said she was feared judgments wer coming out of this generation.

In one of her weak fitts, which she often takes, her mother asked her, If she was feared to dye? She said, "Noe." She asked, If she was not feared to lye down her loan in the grave? She said, she would have been feared, if Christ had not lyen there. Her mother asked her, If she was not sorry to leave her? She said, Noe, to goe to Christ. Lately, she was under great distresse, and her mother asked her what troubled her? She said, her first sin, (soe she terms originall sin,) and many other sins since, which she named to her. Her mother tells me further, that that day she was baptized, she had been as seriouse about her as she could, and gote great liberty, and that place was made wonderfully

sweet, “He shall be a Nazarite from the womb.” She tells me further, that this summer, her daughter, (Agnes . . . is her name,) shee thought slackened at deuty, and was not soe oft her alone in the day time as she used. That, at the Communion of the Mearns, she gote great liberty about her as to that point, and hopes that she would be revived. That nou her daughter compleans heavily of her slackness in deuty in the summer time. With respect to herself, she tells me that she is much affraid that her daughter’s case and trouble takes up some of the time shee allowes herself to be concerned in wrestling about the publick, and may weaken her fervency in that work, though she commends the grace of God wonderfully that helps her soe much about both. She laments that of late, since her daughter’s trouble, she gets not such sweet times with God in her sleep as she used to doe : Even then, oft times she has felt much sweetness, and many sermons and Scripturs brought in her mind, which she remembered after. I laboured to satisfy her by saying, that nou shee was soe much toyled all day with her daughter, that her sleep was deeper then before, which seemed satisfying to her. On the whole, O ! what a mystery is Religion, and hou farr short am I of this woman’s closse heavenly walk ! And hou good a master is God to these that diligently seek him, and hou reall a thing is Religion, and hou happy is it for persons to begin early with it !

M.DCC.V.

January 1.—This night, at our privat meeting in the Mearns, Mr Andreu Tate told, &c.*

Mr James Stirling, and Mr Robert Muir, and severall others in the company, agreed on this accompt of Mr Rutherford. When about four years old, he was playing about his father's house, and a sister of his, somewhat older then he, with him. Mr Rutherford fell into a well severall fathoms deep, and not full, but faced about with heuen stone, soe that it was not possible for any body to get up almost, far less a child. When he fell in, his sister ran in to the house near by, and told that Samuell was fallen into the well ; upon which his father and mother ran out, and found him sitting on the grasse beside the well ; and when they asked him, Hou he got out ? he said, after he was once at the bot-tome, he came up to the tope, and ther was a bonny young man pulled him out by the hand. There was noe body near by at the time ; and soe they concluded it was noe doubt ane angell. The Lord had much to doe with him. See the accompt above, much the same with this, of Mr Alexander Hamiltoun. On the occasion of that, Mr James McDougal told us a wonderfull step of preservation which he could not accompt for, but by the ministry of angels. Some years since, he was coming from the Presbitry, riding, and his boy with him ; and coming alongst the Causyside, in the High Street of Pasley, his vertigo seized him on a suddain, and he fell off his horse directly on the croun of his head, and noe more felt himself hurt then he had not fallen, or fallen on douns ; which, considering his bulk and the hight of his horse, which was of a good large size, was very extraordinary.

* See Davidson's Life.

Upon the occasion of this, Mr Robert Muir told us a very odd account of himself. In the late times, when under his hidings, he was sent with a guide from Kilwinning to Kilbarchan, and was obliged to ride under cloud of night. He was directed his rode, and a little from Lochuinioch ther is a [space] on both sides quackmire, only some flaggs laid alongst it; yet, though dark, the horse kept the flaggs exactly. When at Lochuinioch, about two in the morning, they mett a souldier shearing grasse with a bouet,* who chalanged them. They escaped, by telling they wer going toward Castlesemple, as indeed they wer to goe by it, but which is more then pretty near Kilbarchan. Near by one John Barber's of Craigtoun, the horse left the rode. Mr Muir was foremost on an excellent horse, noe wise saddy; his guide presently kneu they wer off the rode, which in that place is full of stones and gravely, wheras he found the horse on bent. They rode some time on the bent, till at lenth Mr Muir's horse stood on a suddain; he gave him the spurrs, but he would not move, on which he lighted, and offered to whip him forward, but he would not move. On which he goes forward to see if he would drau with the bridle, and when before the horse, he put down his staff and felt noe ground a litle befor him, upon which his guide coming up, they both felt with their staffes, and found they wer just on the brink of a rock, a precipes higher then they could reach: Wheron they turned their horse, and rode a litle, and came to this Barbour's house, who opned to them, and suspected Mr Muir to be some sufferer, and desired to knou wher he was going? He said, to Kilbarchan to a change-house, one King's, to which he was directed; wheron he asked who directed him ther? He said, "A freind." "Sir," said Barbour, "if you be he whom I take you to be, you would doe weel not to goe ther, for yesternight a troupe of dragoons lighted at that house!" Mr Muir asked, whoes tennant he was? and Barber, acquainting him that he was the Lady Achinames', and Mr Muir being acquaint ther, he went thither, and soe escaped the dragoons, none of which wer quartered there. "The eyes of the Lord run to and froe," &c. His horse first led him

* A lantern or lanthorn.

out of the way to Kilbarchan, then to a precipes, to save him from a worse, and all this in the road to Achinames, to save him from the dragons! Yet God is good to Israel!

Mr Muir told us that Judge Ker, who hade the Mains in Kilbride, used to say, that many times he had as sweet, and as great and near communion with God when on the Bench, and the Advocates pleading before him and the rest, sometimes, as ever he had in secret.

Mr Stirling told us that he had it from good hands, that one day the Lord Wariston (if I have not forgote) went out to the feilds or his garden in the Sheens, and resolved to spend ane hour or two in prayer to God; but, instead of that, prayed from six in the morning till six or eight at night; and when he heard the bells, he imagined at first they had been the eight hour's bells in the morning, and that he had been two hours, but he soon perceived he had been twelve or fourteen.

On which, Mr Tate told ane accompt he had from the Captain of Carrick's Lady. She told the story to my brother likewise, that her mother was married to a Minister who was outed by the Bishops about the 1630, and he gote a house and estate with her. Ther was another old Minister that her father-in-law, or grandfather-in-law, kept still in the house with him. This old Minister used to goe out to a hill-side evry night, near by the house, to pray. That one Sabbath night, he went out about sunset to that work. The other Minister waited some time for him. The night turned to a great snou. Ther was noe appearance of the old Minister's coming in, on which the other resolved to stay till he sau what came of it, and accordingly sat up till two or three in the morning, when the old man came in. The other fell to rebuke him very smartly, and told him that God required noe such service from him, as to endanger his body, and particularly in such a dreadfull snou. He told him he never knew it was snouing till he rose. "Houever," sayes he, "God is not displeased, for he has accepted of me this night, [and] has allowed me, and I never had such a night," (it was in the 1637.) "What wer you doing?" said the other. "I was wrestling with the Bishops," sayes he, "and at lenth I got them on my haunch, and I have gote them all over my shoulder, and within a year they

will be down!" Near a year after that, the other Minister got a letter from England, that the Service-Book and all other Ceremonies and vestments wer resolved on to be brought in to Scotland, whatever came of it, and that with the greatest pomp and splendour. This letter he was much damped with, and he lett the old Minister read it ; on which he clapped his hands and blessed God. Says he, "that will just be their ruine, and my prayers will be answerd just nou !"

I acquainted them, when discoursing about the times, of what Jonet Muir had said to me in winter or the spring 1703. She was very sick, (I was then on my tryalls, or licensed,) and soe lou that I did not think she should recover. After she had given a most distinct accompt of her conversion fifty years before that, and her solid assurance nou, I asked her if she had any sad prospect of judgments a-coming, or any thing to say anent the times ? She answerd, (and ther wer with me in the house with her, Mr Robert Maxwell, Andreu Kennedy, Theologues both,) "We have had near sixteen years of the Gospell, and we have misimproven it, and a dark cloud is coming, and a sharp and severe tryall, but I hope it will be but short ; but God pity you that have your eye to the ministry," (directing her speech to us,) "for it will not only be dark and sharp, but very smittle."*

On the occasion of this, Mr Tate told us, that on the Monday before Mr David Broun dyed, he was going to the West-country, wher he expected to stay for a week or two, and soe came in to see Mr Broun ; and at parting, he told him he was going to leave him, and never expected to see him again, and said, "Brother, God is taking you to heaven, and housing you befor the storm come !" Ther was none in the room but they alone. "Yes," said Mr Broun, "he is doing soe ; the storm is a-coming ; it will be severe, but short." I hear that some of Glasgou people asked him his opinion, at death, anent the times and judgments that seemed to be a-coming. He answered, he had nothing nou to say further then he had declared in publick from God's word.

• *January 8.*—This night Andreu Sheil told me, he had this accompt

• Infectious, contagious.

from Mr John Cohoun, that he was under a great difficulty as to his marriage, and had his eye upon one of three ; Mary Broun, afterward his wife, Mrs . . , and one Isabel Crauford. He kneu they wer all pious, and they wer much about one in their humour and portion. He communicat his case to his aunt, Janet Scoular, in Shaumill. After some dealing with God about him, at their next meeting she comforted him, and told him that person of the three should be his wife whom he should meet in his road going to Kilmarnock, wher all the three wer ; and the ground she walked on was Abram's servant with respect to Isack, which she gote particularly with respect to his case : And, accordingly, that night, going to Kilmarnock, he went to Mr Gabriel Cuninghams house, wher at this time Mary Broun his after wife was, on a transient visite, and ther his marriage was made up. This same extraordinary person had somewhat of the discerning of spirits ; as was plain in Mr John Wilson's case, of which before, and Mr James M^e . . . both whom, when she heard preach, long befor any outbreking, she said, " They preached weel, but wanted the bonnie thing," (soe she termed grace :) And the one fell in fornication, and was deposed ; the other into adultery. This was when [they were] probationers, and three or four years befor any miscariage, or any thing tending that way.

January 23.—This day, discoursing about Mr William Houston that was excommunicate, Andreu Sheil had this expression, " that if he could be concerned about any, he should about that man ; for he had been, under God, the beginning of any seriouse exercise that ever he wan to ; and nou he is, I hope, indeed exercised to godliness, and has been soe since seventeen years of age, when at a night's preaching of Mr William Houston in the Sheil he threatned judgment, and particularly a sword, and either the faith most be denyed, or we shott or sticked." This gripped him, and put him off the bottome of his deutys he had rested on before ; and from actuall sin he was let up to originall sin, and Christ opened to him, (in privat prayer and meditation that night,) and his heart melted in a sweet way, and the Covenant entered to. I asked, if ther was any offer followed the threatning, or any direction hou to win

by it ? He said, he minded none ; but he was rouzed with the threatening, and had all the rest in privat, and the instrument buiked* nothing in his eye at all. For all which he blesses God ; and wonders at his goodness in leading up beyond the instrument, that afterwards fell soe foully. However, his excommunication was used by Satan somtimes to brangle his faith, and make him question if a saving work could be begun by one afterward delivered over to Satan's hands !

January 25.—Satan is wonderfull in his wiles and tentations, both for the blindfolding and keeping sinners on false foundations, and brangling and disturbing of Christ's servants, believers. I have tuo remarkable instances. As to the first, ther is one in this parish, Walter Urie, a man of noe good life and practise, that fell into drukeness ; and after appearing befor my session, wher he seemed affected with his fault, fell into a lingering hectick feaver, that seemed dangerouse. I sau him, and laid home sin to his dore as closely as I could, but found litle satisfaction. I recomended it to the elder, William Niven, to see him ; and when he was grouen worse, and liker to dye then live, he posed him as to his hopes of heaven ; and he mentioned them, but would give noe ground satisfying : At lenth, he brought this, that God had heard his prayer once, and therfor he hoped he would save him. The elder, from whom I have this accompt, desired to know when and in what ? He told, when he was a herd and young, about twelve or fourteen, he cast his club at a sheep or lamb, and killed it, soe that it lay dead for some time. He turned feared for his master's anger, and kneu not what to doe ; wher-on he went to a bush and prayed, that God would recover the sheep, and when he rose it was going : And he said he thought this was a hearing of him in his strait ; and, therfor, God loved him. The elder laboured to putt him from this, by letting him see that the sheep might be but hurt, not killed. He still menteaned she was dead, and all he could say could not put him off this. He is nou recovered, but litle seriouse or reformed.

* Made no bulk or promineny.

The other instance I have from Thomas Luke, ane exercised Christian. We wer speaking anent transubstantiation and consubstantiation. He knowes nothing of the contraversy, nor scarce had heard of it; yet tells me, [that] last Communion, at Eastwood, when going to the Table, he was assaulted with the thoughts of Christ's body and blood's being corporally there, which he rejected; but when he came to partake, the tentation was soe violent, as put him in a dreadfull confusion. He thought he found a singular smell in the bread and the wine, of that of flesh and blood, which mightily troubled him; and this continued for some time after he came from the Table, and indisposed him extreemly at the work, and for after hearing. Note, that his temper is melancholick, and soe Satan the easier wrought him into confusion; otherwise, he's most solid, knowing, and judicious. Soe, what Satan soues in the seed of error in heresy, he sometimes makes the bait of tentations to those that have noe accesse to knou or hear of these contraversys.

June 28.—This day Mr M. Simson told me, that he had this accompt from Mr Robert Rule, Minister at Stirline, and, when young, colleage to Mr James Guthry; that the last Sabbath he preached at Stirling, or at all, for any thing I knowe, he, Mr Rule, lectured before him; and after Mr Guthry had read out the text, his nose fell a bleeding soe violently, that he was obliged to stope and give over, and Mr Rule preached for him.

July 3.—This day Mr Robert Muir told me, that Mr Boys, to whom my Lord Geddart then gave the accompt, told him that my said Lord was first turned seriouse by a dream, wherin he had a most lively representation of hell, and sau some of his old bon-companions there; and that the impression it made was soe great, that he sleep none for some time; yea, though severall years after, when he told the accompt to Mr Boys, he fell a trembling on the minding it, and told him he durst never think or speak of it since, for fear of distracting.

July 19.—This day Mr Robert Stewart told me, that at Philip Stainfeild's execution, it was commonly reported and believed what folloues.

Mr John Welsh, the latter, was preaching at a Conventicle, and ther was one cast a loafe at him when preaching. Mr Welsh stoped, and told them he kneu not the person that had done soe, but he was perswaded ther would be moe persons at that person's death then ther wer hearing him preach that day ; and every body knoues what a confluence ther was at Philip Stainfeild's execution, for murdering his father, and this Philip was the person that thus mocked Mr Welsh, in his youth. Baylay Robison in Haddingtoun was with Stanfeild when he did it.*

He tells me further, that it's the constant belived tradition, that it was Mrs Mean, wife to John Mean, merchant in Edinburgh, that cast the first stool when the Service-Book was read in the Neu Kirk, Edinburgh, 1637 ; and that many of the lasses that caryed on the fray wer prentices in disguise, for they throu stools to a great lenth. He tells me, further, that the then Minister in the Colledge Kirk having, it seems, had some suspicion of the tumult, being to read the Service-Book there, having put on the surplice, and heard the bell rung out, the beddell came to take him to the pulpit. He desired him to go up to the Neu Kirk and see hou all was there. He came back and told him the fray. He laid aside his surplice and Commone Prayer Book, and came in to the pulpit, and preached another sermon he had prepared, in case of need, directly against the English Service, and soe escaped all hazard.

He tells me it's remarked by severalls, that fea or none of the Bishops, after the Restoration, that had taken the Covenant, dyed a natural death. Mr Sharp his exit is knouen. Honnyman his exite was dreadfull ! Being in his room alone, they heard a great noise beneath, and when they came up, they found his arm pulled from his body, and cast into the other corner of the room, and he forced almost beneath the bed ; and when pulled out, he was speechless, only with a reufull look pointed to the end of the room, and within a very litle dyed. And, lastly, Mr James Hamiltoun, Minister at Camnathan, and afterwards Bishop of Galloua, when Mr Gilbert Hall was seized with a great palsy, the Bishop had that expression when he heard [of it,] “ Nou,” says he, “ God has

* This last sentence is added at an after date.

stoped that man's mouth, that we could not all get stoped !” Within a very litle time, riding home from some place, by the road his tongue fell a swelling, and befor he gote home, it was swelled to that degree that it hang out of his mouth, and he dyed in great anguish.

• *November 7.*—James McBride, Mr James Fergison's nepheu, told me that he read Mr James his Diary, and minds this passage in it amongst singular conducts and outgates, that a woman was suspect for Witchcraft, and put in Kilwinning Tolbooth, and a commission appointed for her tryall. Much weight was laid on Mr James his opinion, being a great politician.* This laid a great concern of the case on him ; and, therfor, after long dealing with her, he one night set apart some time for prayer anent her, and he found a strong impression to goe to see her, though late ; and after ten at night, he goes with his beddel, and after long dealing with her, found she still denyed, and soe left her. When he came out at the dore, and had drauen it to, he heard a great noise with her, and a strange voice saying, “Deny,” three times. His beddel fell down in a sound,† and he had him and the lantern to cary out. This left such an impression on him, as he judged her guilty ; and accordingly she was condemned, and at lenth confessed her guilt, and that it was the Divil then that appeared to her, and had [uttered] that voice he heard.

The same person tells me he had this accompt from Mr James [Fergison] his wife, his aunt. Whither he sau it in his Diary, I cannot say. In the time of the plague's breaking [out,] a person came to him with a letter from Edinburgh, (or some place where the plague was,) and gave it him. He took the person by the hand. The person dyed of the plague within ane hour after he had been with the said Mr Fergison. This put him in a great amazement ; he shutt up himself in his chamber, and under deep thoughts of approaching death, as he supposed, he cast himself over on his bed, and whither in a dream, or by ane audible voice, or by a strong impression, he kneu not, but he had that discovered, “Thou shalt not dye at this time ;” but the year, day, and hour of his

* Wodrow has on margin, “*Vide Sinclair ;*” probably referring to, “*Satan's Invisible World Displayed.*”

† Swoon, fainting-fit.

death wer told him ; which he discovered to his wife, as she told my relater. And though he lived many years after that, yet he dyed precisely at that day and hour.

My father told me, that his wife told him that ordinarily on the Friday, at twelve of the clock, Mr Ferguson took his leave of her, and shutt himself up, and none had access to him till after the Sabbath was over.

Mr James Stirling told me, that one said, (I think it was Mr D. Douglas,) that “his witt gave his grace much to doe !” He was a man of extraordinary witt, and might have been a counselour to any Prince in Europ ; and he was of extraordinary piety, and yet dyed under a sad cloud, and groaned under his unfaithfulness with great folk, and particularly the family of E[glintoun,] though he used a great deal of freedom with them. Under his agony he used to cry out, “Ah ! for unfaithfulness ! Great folk are hard to deal with.”—“I thought still to have gained them by fair means !”—and such broken sighs and sentences. He reprovved once a gentleman, (I heard his stile,) who was swearing dreadfully in the Earl of Eglintoun’s house. Thus he addressed himself to the Earl of Eglintoun, and said, “My Lord, certainly you have provocked this gentleman sadly !” “Not I,” said the Earle. “It cannot be,” said he, “that, without provocation, a man of sense should thus profane God’s name. Provocation and anger certainly hath made him madd !” After that the gentleman left off his swearing.

I heard that Chancelour Glencairn was at Eglintoun, and after supper invited Mr Ferguson to goe with him ; and their alones he questioned him as to his sense of the proceedings of the Covenant. He declined, till the Chancelour alloued him a free parliament ;* and then he used freedom indeed, and let him see from our history, hou the inbringing of Episcopacy in this land had still been the ruin of all the familys that had been active in it. As the Regent Mortoun † that brought in Tulchan ‡ Bishops, and the Earl of Dumbar that brought in Episcopacy,

* Freedom of speeche.

† “Mortoun” has been filled up afterwards.

‡ A nickname derived from the practice sometimes resorted to, of placing a stuffed calf beside a cow to induce her to part with her milk.

1607, &c. ; and much more to this purpose : And laid home all soe to him, that he fell a trembling ; and his challanges from that night never left him till his death. He went in to Edinburgh and ther sickned, and ther (as Mr Robert Muir, who had this from Doctor Cunningham, who waited on him, tells me) he was under dreadfull terrours of mind, on the accompt of what he had done to the Church of Scotland ; and under his agony, frequently called for [Arch]bishop Sharp, and sent expresses for him to Fife ; but still they wer countermanded, and the thing hid, which made him very uneasy ; and in his agony [he] frequently cryed out, “ O ! for one sight of Sharp ! he has ruined me, soul and body, and ruined this land and Church ! ” And in this agony (which was keeped very close) he dyed without seing Sharp.

November 11.—My brother tells me, that he has thir accompts of the Marquise of Argyle from Mr Hasty, who had them from Mr Neil Gillies, who was in the family of Argyle, and had them both from the Marchioness. That after King Charles' Coronation, when he was in Stirling, the Marquise waited long for ane opportunity to deal freely with the King anent his going contrary to the Covenant, and favouring of malignants, and other sins. And Sabbath night, after supper, he went in with him to his closet, and ther used a great deal of freedom with him, and the King was seemingly sensible, and they came that lenth as to pray and mourn together till two or three in the morning ; and when at [that] time he came home to his Lady, she was surprized, and told him she never kneu him soe untimouse. He said, he had never such a sweet night in the world, and told her all ; what liberty they had in prayer, and hou much concerned the King was. She said plainly, they wer “ crocodile tears,” and that night would cost him his head ! Which came to passe, for, after his Restoration, he resented it to some, though outwardly he still termed the Marquise “ father,” and caused his son to write for him up to Court, which he did again and again ; but the Marquise would not come, till at last the Earle wrote partly in threatning and partly with the strongest assurances, which prevailed ; and he was noe sooner come to his lodgings, in ane inn in London, but he was ther

seized and carried to the Touer ; and I think never sau the King, for* all his insinuating hypocrisy, and fervent invitations. And when he was sent down, his Lady, after the sentence was passed, went down to the Abby to Midletoun to seek a reprove. He had been drinking hard, but was fully sensible, and, *post vinum veritas*, he was extreemly obliging to the Lady ; but when she came to propose her suit, he told her he could not serve her ther ; it was as much as his life was worth, and would, though he should give it, be fruitless, for he had received three Instructions from the King, which he behoved to accomplish, to rescind the Covenants, to take the Marquise of Argyle's head, and to sheath evry man's sword in his brother's breast ! This she told to Mr Gillies, who, I think, was waiting on her at that time. The morrou, when Midletoun reflected on what he had done after his wine, he fell soe pensive, that for three days he was not to be spoken with, and said to some about him, that he had discovred some of his Secret Instructions to the Lady Argyle that would ruin him ; but she told this to none but Mr Gillies, and soe it went noe further.

Mr James Stirling tells me, that from good hands he had it, that during the Assembly at Glasgou, Mr Henderson and other Ministers spent many nights in prayer with the Marquise of Argyle, and that either he dated his conversion, or the knouledge of it, from these times.

Mr Tate tells me, he had this from Mr James Vetch's wife, who was with him in a great feaver he had after the Revolution ; that he was under sometimes great sleeping, and in the intervalls under violent tentations and dreadful horror ; and the suggestion that the Divil haunted him with was, that he would dye in one of the sleeping-fitts like a beast, and when he then had not his senses exercised, and could not be in the exercise of grace, he would dye graceless ! Though he was a great man in religion and in learning, yet this senseless suggestion continually tossed him for severall days, and made him oft cry out, " O ! for one hour of that which I had [at] Rotterdam ;" wher he had met with much of God. What is the greatest man when deserted, and Satan loosed ?

* Notwithstanding of.

My father told me, that Mr Donald Cargill, for a long time, some twenty or thirty years befor his death, or more, he does not mind, was never under doubts as to his interest ; and the reason was, it was made knouen to him in ane extraordinary way ; and the way was this, as Mr Cargill told my father. When he was in his youth, he was naturally hasty and fiery, and he fell under deep soul-exercise, and that in a very high degree ; and for a long time, after all means, used publick and private [prayer ;] and the trouble still increasing, he at lenth came to a positive conclusion to make away [with] himself, and accordingly went out more then once to droun himself in a watter ; but he was still scarred by people coming by, or somewhat or other. At lenth, after severall essays, he takes on a resolution to take a time and place wher nothing should stope ; and goes out early one morning, by break of day, to a coal-pitt, and when he comes to it, and none at all about, he comes to the brink of it to throu himself in ; and just as he is going to jump in, he heard ane audible voice from heaven, “ Son, be of good chear, thy sins be forgiven thee !” and that stoped him. And he said to my father, after that, he never gote leave to doubt of his interest. But, blessed be God, we have a more sure word of prophecy to lean to ; though I belive, wher such extraordinary revelations are, ther is ane inward testimony of the Spirit, clearing marks of grace to the soul, too.

Mr Heu Peebles, since the Revolution, had a person in Lochuinnoch suspect of adultery, but denyed it ; and the probation was not clear. After long dealing with him in private, and he continouing to deny, at parting, Mr Peebles said, “ Weel, Sir, if you be guilty, (and he gently took him by the buttons of his breast,) God will, it may be, make your hidden sin beel* out at your breast !” Several years after Mr Peebles’ death, the man took a cancer in his pape, or breast, and dyed of it ; and on his deathbed confessed his adultery, and told what Mr Peebles had said to him alone at parting to Mr Paisley, his successor, in Lochuinnoch, from whom I have it.

My father tells me that, when a student, he went and visited Mr Blair

* Suppurate.

of St Andreuse, and was compleaning of his slavish fear, that he feared might hinder him from speaking in publick, and preaching. "Be not discouraged, Jacobe," says Mr Blair, "for nou I have been fifty-three (if I remember it, or therabout) years in the ministry, and to this day, when I am to preach, the sound of the third bell gives a knell to my heart, and sets me almost a trembling!"

Mr James Stirling told me that Mr Blair used to say, that when he had done with his study, at which he was not overly, he had his sermon, his work, but to begin; and, after that, spent much time in prayer, that God will remove all that was his oun, and hid it from his eyes in the delivry.

John Broun, ane exercised Christian, in Glasgou, told me that God's way was very wonderfull with him, after his conversion. For many years he was scarce ever free of dreadfull tentations and suggestions; and yet some dayes, at Ordinances and Communions, he had such intervalls of manifestations as he could scarce bear more. That Atheisticall suggestions wer in a stated way the thing he laid his count with, after manifestations, and that on the back of the manifestation he would have been oftimes soe damped with the fear of what was coming, befor it came, that [it] much took away the sweet of the experience; yea, when the suggestions began, he would sometimes rejoice, among hands,* in the sweetness of the discovry that he looked for on the back of them. That this was his ordinary frame for eight or ten years. He remembers one time, at a Communion (I think in Carmonock) fast-day, and Saturday, he was under horride suggestions to doubt of all religion, (he is unlearned,) ther wer soe many in the world, he kneu not which of them was best; and what was in his religion more then in Popery, Mahumetanism, &c.? and he was like to be caryed down the stream, and was at that with it [as] to think, What Religion will I choice? All this he thought reasonable and just; and just in this nick of [time] as with ane audible voice that was born in on him, "Since all is soe uncertain, fall down and worship me!" And then he sau it was the Divil made all this noise in

* In Angus, &c., they say, "between hands," i. e. at intervals.

his heart and dinn, and that he had out-shott himself, and taken off the mask too soon. From this, his heart rose in such a abhorrencey at the proposall, and Christ in his beuty cam in with such a pouer, as gave him ane intire outgate, and his heart closed with him in a degree of fervency he scarce ever felt befor. On the whole, the Divil is a great fool, and out-shoots himself oft, when he thinks he has poor belivers on his haunch ! This passage he told me, on the occasion of a sermon he heard me have on Christ's Sonship, wher I insisted somewhat on the fundamentalls of the Trinity, and Christ's Divinity. His reflection was, though for severall years he has been free from the forsaid, yet he loves to hear sermons on fundamentalls.

Mr John Smith told me, that he had this accompt from Machlinhol's wife, a good woman, who was present when Mr A. Hunter's mother was in child-birth of him. She told she had gote liberty with respect [to] the child, and assurance of the salvation of his soul ; and, indeed, it wonderfully appeared at his oun death, and in his holy, pious walk.

My Lady Pollock told me, that her father, Sir James Steuart, Provost of Edinburgh, had in evry room of his house a Bible, that still lay there as part of the furnitour. That a gentleman that read litle of it at home came ther, and having nothing else to doe, fell a reading, and it was the beginning of a change to him.

I hear, from good hands, that the old Laird of Careltoun, ane excellent Christian, would not give any tacks of his land but he insert in them a condition of keeping family-worship, and attending on ordinances, and against cursing and swearing, and severall other things tending to the advancement of Religion ; and held Courts and punished the contraveeners. That ordinarily he evry Sabbath came to a place where all his tennent[s] mett him, and he brought them with him at his back to the Church.

Mr Robert M^cAulay tells that he had this accompt of a person in Greenock (I think he kneu him) from, if I remember, Mr James Brisbane himself told him. He was a person of some substance, and had a great dealing in boats, and was at the time building one, but ane utter stranger to Religion. He came up to Kilmacomb one Sabbath, only for

custome, because they wanted preaching, or some other busnesse. Some years after the Revolution, in hearing Mr Brisban his mind, went out in a more then ordinary fervour about his boat that was a-building, and in time of preaching, he was bussied counting hou many nail-pinns, &c., the boat would take. At lenth, he began to reflect, "This is not Sabbath-work ; I should tak tent to the Minister !" And when he endeavoured to divert his mind to hear, such counts, &c. came into his mind ay the more violently the more he opposed them. And thus he fought on all the fornoon ; and, through the dinn in his heart, he heard not one word Mr Brisban said. He hoped he would be better in the afternoon, but he greu worse, and his heart made more din ; and the more he struggled the less he prevailed. All the ill he sau well, it was not Sabbath's work. He heard not a word in the afternoon. He went away home pensive, and began in the road to think, What could be the by ordinary, that he should be soe tormented with unsuitable thoughts ? And sau the tentation and his oun corruption befor he went home, and fell into a kindly murning for sin, and heart-sins, and corruption ; and that issued in a saving work of grace. God can work by means, without them, against them ; and he over-reaches the Divil, and takes him in his oun net.

Mr James Cowie, son to the woman this accompt runs of, tells me this odd passage. His father, her husband, ane excellent Christian, confirms it. That this woman was long under deep exercise and sad desertion for many weeks, and used all means, and gote noe releife. In this case, in the bitterness of her spirit, she goes out to the feilds one night, with a resolution, not to leave off prayer till she gote ane outgate. After she had continoued some time at it, these words came in with a wonderfull pouer and sweetness : "Thy Maker is thine husband. I have called thee as a woman forsaken !" and the whole context ; and a sweet peace folloued, loosing off spirituall bands and covenanting. She came in with a great burden off her spirit, and rejoicing. She kneu the words wer in the Bible ; but wher to find them she kneu not ; and, besids, had noe candle in the house, only a pitt, [peat,] which, with a litle strau, she kindled, and made a litle glose of light, and took [the]

Bible, and desired God, if he saw fitt, might direct her to [the] place ; and at [the] first opening of the Bible, Esai. liv. opened up, and the words she had made sweet to her ; which confirmed all wonderfully. Ane instance of infinite condescention, and of her boldness, not to be imitated.

Mr Lachland Cambell, Minister in Kintyr, tells me, that he has it from good hands that wer present, that the last time the Marquise of Argyle was there, a litle befor he went last to London, he was playing at the bullets * with some gentlemen of the country ; and one of them, when the Marquise stouped down to lift the bullet, fell pale, and said to them about him, “ Blesse me ! What is that I see ? My Lord with his head off, and all his shoulder full of blood ! ”

December 6.—As to quhat goes befor,† Mr Robert Muir gives the very same accompt that he had from Mr James Drummond, the Lady Argyle's Chaplain, with this variation ; that the King told Midletoun quhile yet a gentleman at Breda, that he behoved, when he went over to England, (it was a very litle befor his Restoration,) he behoved to be his Commissioner in Scotland [to] get these three things done. And he told him this would anger the Nobility, and refused, till for three days the King looked down on him ; and quhen he asked him the reason, he said, he would still doe soe till he went in with his former proposall ; quhich he did : And, therfor, says he to the Lady Argyle, “ I can doe you no service.” And he told her that purposedly he had shifted speaking to her ; and he kept spys on her servants quhen they came to the Abbey ; soe that quhen they called for him, he was still not to be found ; and at this tyme she had surprized him. This Mr Drummond heard her tell frequently.

Mr Robert Muir tells me a very odd accompt that he had from Mr Alexander Gordon, Minister at Inverary, about the year 1675. The said Mr Gordoun, quhile at Inverary, about 1663, after the Marques of Argyle's death, tuo years after it, was sleeping one night, and dreamed

* Probably the amusement of bowling, of which that family have long been very fond.

† See the narrative under date Nov. 11, 1705.

that he was walking in Saint Kathrin's Wood, quhich is thairabout ; and quhen walking, he mett, as he thought, the Marques of Argyle, (he reflected, in his dream, that this could not be the Marques, for he was beheaded tuo years ago, and behoved to be some specter !) and, therfor, he went by him, and never cund him, to the end of his walk ; and the specter walked on to the other end of it. They both turned and mett a second time, and passed [each] other. The third time they turned and mett ; and the Marques, as he thought, stoped and sayes, " Hou nou, Mr Gordon, doe you not knou me ? " Mr Gordon replies, " Indeed, I knou you are very like the Marques of Argyle, and soe like, I cannot distinguish you ; but I am sure you cannot be the Marques, for I sau him beheaded tuo years since, and he is dead ! " " It's treu," replied the apparition, " I have dyed once ; I will yet dye a second time ; and the thrid time I will live again ! " And soe went off. Hou this is made out since, in that family, is plain. This Mr Gordon told Mr Muir, in the year 1675, long befor the death of the Earle, his son : And hou he has lived again in his grand-child, the Duke, is knowen. Mr Gordon knew not what to make of his dream, till Providence made it clear.

December 26.—This day Jonet Pollok was with me, and brought me her Diary, and told me some passages ; since quhich, she desired me to add to it. Knouing her to be ane extraordinary Christian, and extreemly humble, and more than ordinary catiouse anent promises, quhen cast in, I have transcribed here her Diary, in the plain dresse of her oun dyting to her good-son, for she can write none herself. Followes quhat she has :—

[JONET POLLOK'S DIARY.*]

" I desire to drau up a memorandum of my lott and case, in my tyme, since the Lord did good to my soul, by the Gospell ; and I desire to

* Mr Wodrow's interpolations, or rather interruptions, have been placed within brackets, to keep the Diary more clear.

leave it to my after generations, that they would take nottice to their ways, least it may prove hurtfull to ther soul, in the close of their tyme, if they follou after the tentations of a present world. And now, the first word that the Lord made use of, either by his Word read or preached, was, ‘Many a time they afflicted me ; and I was left as ane orphan, and kin and acquaintance forsook me, and the Lord took me vp ; and I was made to forgett my father’s house and people !’ That was mine, and upon noe other accompt but for God and the way of godlyness ; and I was, as it wer, cast out in the open feilds, as that word is, ‘Open to sin and tentations ; and noe eye was to pity me, and he cast his skirt over me, and bade me live, and he would perfect quhat concerneth me.’ [She tells me, that this was quhen very young, about thirteen or fourteen, and that her friends wer wealthy but worldly ; and she had after this fallen in conceit of the Gospell, and had a delight in it, and could not get it weel followed under Mr Hugh Smith, if she abode with them ; and, therfor, she took service in a family that was not very good, yet she had liberty to frequent ordinances in it. That thus she continued tuo or three years, whiles praising, whiles neglecting prayer, and having a great love to the Word and Ministers ; till one Sabbath night, at a lecture of Mr Hugh Smith’s anent Hell, this that folloues hapned. Now folloues her Diary.]

“After I gote this promise, I began to grou lazy and secure ; and quhen the Lord sau that, then he put sorer and sharplyer to it by a conviction—[This, as she told me, and I belive I have notted before, was by a dreadfull terrour of hell, and as if the Divell had been just beside her to take her away to it, and this for near twenty-four hours,] that he made me cry out, ‘Quhat must I do to be saved ?’ After that I covenanted myself away to God, by name and surname, to be for him and noe for another. And after that continued for the space of six years, I walked in the light of his countenance, that nothing in the feilds, [she told me that on every gouan and every pile of grass she sau God’s finger, and was ravished with the sight !] nor in the skyes, but they presented heaven and happiness. After that, I was in a strait anent my case ; and he said he would drau me out of many matters ; and, in my strait,

he said, 'Will not thou from this time call me thy God and thy father, and the guide of thy youth?' After that I was in a great streit from the crosse, both within and without; and he said, he would not break his covenant, nor alter the word that was gone out of his mouth. Then, after that I was in a great distresse with sin within, and with Satan from without; then he gave me that promise, that he would bruise Satan shortly under my feet. [The accompt of this, I belive, is set down befor; as Mr Robert Maxwell had it from Mr Matthew Crauford. He was preaching on ane ordinary, and on Saturday it would not goe with him at all; and at night this text, Rom. xvi. 20, offered, and he preached on it; and shoe tells me, he no sooner read it nor the outgate came, though she had been all the week throu under dreadfull tentations, and harrassings by Satan; and quhen she told him, he was surprized, and told her he could not get another text, though he kneu not of her case.] And he gave me another of his manifestations, 'A thousand at thy side shall fall.' And I was tossed between win' and wave anent the Church. [And this was about the Frenches incoming, in the 1692, I suppose; for she tells that that night, after she gote this, her son came in and told her that twenty of the King of France shippes wer sunk and taken, quhich she took as a sweet confirmation.] And I gote that promise, 'His right hand and his holy arm hath win the victory.'

"After that, [It was long befor, as she tells me after, she was married on that worthy and usefull Christian and elder here, B. B. (B. Biggart?) quhen she came to take up house, and ther was litle in it, and but litle meal, and a merk, if I remember, between them both in money at the time; and she on this turned damped and went to prayer,] I was in great strait anent my louness in the world, and he bore home that promise, 'Depart from ill and doe good, and dwell in the land, and verily thou shalt have food!' [She tells me, this has been her very staffe to this day; and was sweet in the ill times, quhen the enemyes rifled their house; and in her widowhood, quhen her husband dyed, and left her with litle, and four small children; and that upon this she never would take any help of money from any, as long as she could work and do good; for she thought, and still yet is positive in it, that this is a doubting

of the word of promise, on quhich he made her to hope, and on quhich she yet hopes. And, therfor, quhen once she took a small thing, a pair of old gloves, from Mistress Liliastewart, she had that born in upon her with a great challenge, 2 Sam. xii. 8, 'And have I not given to thee all these things, and if that had been too litle, I would have given unto thee such and such things?'] I gote another word in my strait, 'I will pouer watter on him that is thristy, and floods on the dry ground.' After that I was sore oppressed with misbelife, that I thought nothing could satisfy me; and he gave me that word, 'The Lamb's wife hath made herself ready,'—'except ye belive, ye shall not be established.' And at this time, [and she tells me sometimes since too,] there appeared to me a bright light, and it was neither sun, moon, nor starrs; and in that light I sau nothing but as it had been a head covered with a linnen cloath; and after that I was tosted between wind and wave, with sin within, and adversity without; after that came like a plump-shouer from heaven, 'Out of the raven's mouth I will save and set thee free.'

"I have foughten under Christ's banner these forty-seven years, [now she tells me it is fifty-three, at Martimasse last,] and many a time I was affraied that I had become a stumbling-block to others, by reason of sin and corruption within, and Satan and ane ill nature without; he led me still upon the feild, fighting as it had been upon the point of the sword; and I desire none to stumble at the way of Religion, although they see some faults and failings in the people of God. Although I be ashamed of my faults and failing, it's for nothing of commending of my self I write this, but for the height, and the deepth, and the breadth, and the lenth of the love of God that cannot be comprehended: And all these promises he has made out to me an hundred-fold, and if I could speak quhat he has done for my soul, from my youth, I might be ashamed for my litle thankfulness that I have been to him. But I leave it, and layes it on my family, that they read the Scriptures, and keep closse by it, and that they keep by their occupation, that they may eat noe man's bread for nought, soe far as it's possible; oppresse noe man by the way; study to walk near God, in their day and generation; and instruct a young generation in the way of God. No more at this time, for it would take a

long time and much writing to me to tell the love of God to my soul ; but I break off the time.

“ I have covenanted my family away unto God, name and sirname, and all that is joyned with them from generation to generations. We are all approaching to judgment ; and quhen I think of that day quhen he comes through the clouds ; quhen I consider of their children’s children, an* he bidd any of them depart, it layes my heart as it wer in a dead sound,† and it’s like to put me out of my right element. I seek noe more but a competent portion of this life to them, and to enjoy his blessing with it ; but I seek heaven and happiness to them : I cast them on his care from the womb, and give‡ he would have given me my heart’s desire of heaven and happiness to them, I was content. Although they had a lou condition in the world, I was my self soe satisfyed with my lott in the world, quhen I kneu that I had an interest in Christ, I was weel satisfyed.”

Soe far this solid and seriouse heart-exercised Christian, in her Diary, of her oun diting, quhich has a native air of simplicity in it that goes beyond all counterfitt, and might be a wonderfull confirmation of the reality of heart-exercising Religion, and the workings of the Spirit on the heart. Quhat folloues she told me by word of mouth, and desired me to add it to quhat shee had formerly dited, as above ; quhich I have done, and it folloues :—

[CONTINUATION OF JONET POLLOK’S DIARY.]

“ Quhat is above, I have sett doun severall years agoe, after Mr Hugh Smith and Mr Matthew Crauford’s death, and the occasion of it was : One day, after the removall of that worthy, and godly, and faithfull Minister, Mr Crauford, with whom I could use all freedome in communicating my mind, quhen going some quher alone, and considering God’s great goodness to me, and that nou I had feu to tell my mind to ; and, that, after I was away, all thir condescending peices of God’s goodness to un-

* If, or should he bid.

† Swoon.

‡ If.

worthy me would be forgotten, I had a challenge that I had not caused some body to write them down for the good of mine, and after generations ; and therupon I wrote down quhat is above.

“From that time to this, I have much to say to the commendation of free grace, and the road of duty, especially prayer and meditation, in the time of my occupation, and the great duty of Covenanting : And, for the recommending of the duty of Covenanting to mine, for all generations, I shall set down quhat I mett with about three years agoe. I went to a Communion near by, and desingning to goe to the Table, after I had heard the preachings with great satisfaction, I came to the place I stayed at. I went my alone (for I can doe litle in my spirituall deutys, even quhen my nearest relations are present with me) into a wood, and ther I covenanted away with my self, my bairns and theirs, to all generations, that would adhere to it, to God, in Christ ; and took the place I was sitting in, and the trees, and the heavens, and the angels, and God himself, that kneu me, and my heart, witnesses, that we should be for Him and not for another, without any allowed reserve in body, goods, and soul, in thoughts, in words, and actions ; and I sought noe more as to outwards, but ane honnest throu-bearing in the world, soe as we might not be burdensome to others, and usefull to God’s glory. As to my inwards, nixt to my salvation, I covenanted that I might have a sympathy with the Church of God in the land, and all the Churches of Christ at home and abroad, that I might get leave to sympathize with God’s servants, and the work of the ministry. I covenanted for my family, and the country-side and place quher I lived, and for days of pouer to the generation, and for the work I was going about to-morrou. On the back of this, I had such joy and peace in beliving as I cannot expresse ; and treuly, I think, I could have born litle more then I gote that night ; and the morn I sealed all at the Table sweetly ; and came home nixt day rejoicing. And as soon as conveniently I could, I retird to the feilds, and renewed my covenant in all points ; and covenanted, that God, that had come to me, might bide with [me,] and not be as a wayfaring man ; and, indeed, out of his infinite grace he heard me, and I had a sweet summer of it, and I was scarce ever deserted, for many moneths. It was one of

the sweetest times and summers that ever I had. This I set down, to shew the benefite of covenanting, and renewing the Covenant.

“I remember, about two years since, I was at the Communion of Govan. Becaus of severall circumstances, I could not goe to the Table, I heard all day at the tent; and the whole day I gote leave to hear with application and love, and my case and the evidences of grace in me wer gone throu, and I sau them all day as clearly as I could desire. This I set down as my seal to the ministry, and this Gospell, and Christ’s word, and the sweetness of ordinances.”

[A further account of Jonet Pollok, quhich she caused me to write from her own mouth, folloues :*]

“About the end of summer 1706, I had a very sore fitt of the colik or gravell, and thought to have dyed; but the Lord recovred me, and I had very much of his presence with my soul, after the crosse: and this I record for my testimony to the goodness of God in sending the crosse. After this, my good-daughter was brought to bed of a child that had a defect in her mouth, and was not like to take any meat. I was soe much concerned about the child, soul and body, that I forgot my necessary food; and by going out in the night time to pray about her, I gote much cold. I was soe much taken up with the child, that I was not like to get that time spent about the generation, and the public, that I used to doe, [she spends ay eight or ten hours, or oftimes the whole Friday, in prayer,] which was like to be very heavy to me.

“Ther wer two Communions I had before me, Merns and Nilstone. I was not like to get that concern about them that I would have been at, because of the child’s trouble; yet I wan over this some way, and wan to the Merns, quher I gote leave only to hear a piece of the first sermon, on Saturday; and a colick or gravell took me so ill that I thought to have dyed in the spote: And with some help I gote into a house, and greu some better, and wan home; but I could not come again to the occasion. I continoued under much pain and concern for the child, for sometime, till our own Communion, at Eastwood, dreu near; and the

* This is inserted a few pages further on in the original MS.; but, as it breaks the subject of the first continuation, it has been put in its proper place.

Sabbath before, quhen our Minister preached, it was much that I was able to goe to the preaching. I came the Sabbath before his first Communion, and he preached upon 1 Cor. v. 7, on the Gospell-feast. For all my bodily weakness, I gote leave to hear all day at the tent, not only with attention, but sweet application and spirituality, and was fully free from wandrings of mind. I went throu the preaching as it came to me, and gote my interest made as plain to me as the sun shined ; soe that I was putt out of all doubt but [that] Christ was mine, and I was his, and the feast belonged to me ; and this frame kept up with me all the time of the sermon. I never wan to more, if ever I wan to soe much, in any sermon ; and I record it for my testimony to this Gospell, and the encouragement of my Minister, and the good of the rising generation, to make them love the Gospell, and attend to it. Verily I met with God in that place, and was as sure as I could be that he was my God ! I gote likewise satisfaction that the child should be weel. And I gote strenth of body, soe that I attended all the dyets of the Communion, before and after, without any wearying of body. I [was] able to goe and come to the preaching without any wearying ; though, before, I behoved to be helped to the Kirk. And though it went very weel with me at all the Communion work, yet I must say I gote my Communion the Sabbath before ; and this I record for the glory of God, and the good of my posterity, and the credite of the crosse that God was pleased to lay upon me, and sanctified to me."

M.DCC.VI.

January.—Ane extraordinary instance of justice pursuing Alexander Nisbit, adulterer, &c. See my brother's Letter.*

January 7.—This day Mr Robert Muir told me, that in the late times he was at Hamiltoun, and preached with Mr Cargill, my father, and Mr Matthew Selcridge ; and, after sermon, went with Mr Selcridge to Mistress Naismith. The country was queit, and noe souldiers nearer then Glasgow. At ten at night, quhen at supper in Mistress Naismith's, a strang impression seized him that he belovied not to stay in the Barrony of Hamiltoun that night, quhich he told at supper ; and Mistress Naismith and Mr Selcridge both wer surprized, and termed it enthusiasticall. He could give noe reason at all, but he found a mighty uneasiness in his spirit to be in that place ; and soe, after eleven, he and Mr Selcridge took horse, (my father tells he minds that night, they were all alarumed to hear of Mr Muir going away at that time of night,) and with difficulty crossed Clyd, and came to a house on the other side. Nixt morning, by three or four, ane expresse was sent over to acquaint him to have a care of himself, for a company of souldiers had been at Mistress Naismith's, and searched all the house for him between one and two in the morning.

He tells me, further, that abour four or five years since, he was at the Communion of Cambuslang, preached on Saturnday, and was to preach on Munday ; and, on the Sabbath night, after lecture and supper, went his alone to think on his sermon ; and matter came soe in upon him with that extraordinary life and pouer, that he gotte all sweetly laid to his

* This is preserved in Wodrow's Correspondence.

hand, in about ane hour's time, with such sweetness and appositness as he never felt the like for about two hours, soe that in that time he had his sermon compleated. On the back of [this,] he had the dread-fullest attack of tentations, from eleven to five in the morning, that ever he kneu. He had nothing visible that frightened him, but for that time upwards of an hundred objections against his interest wer cast in, that he had never been troubled with before ; and distinctly on the back of them ane answer to evry particular instance came in his mind. And he remembers the last was, that he should dye in the spote ; to quhich the answer was, that God was "the God of the spirits of all flesh," and "my times are in thy hand." After which the temptations left him. Under thir whole five or six hours he was in a dreadfull consternation of mind, and a preternatural terrour that putt his body in a continued sweat ; soe that at [five?] quhen the battail was over, his body was just faint ; and yet he rose, and on the back preached that day with the greatest liberty almost ever he had.

October.—Mr Patrick Simpson told me he was with Mr George Gil-
espy at his death. He dyed 1648, [and] was nine years a Minister. He had preached much and writt of the faith of adherence ; and he gote it much to exercise. In his last sickness he had litle comfort, but was strong in adhering. Quhen asked, If he had any comfort ? he said, "Noe," but though the Lord alloued him noe comfort, yet he would belive that his beloved was his, and he his, and Esai. i. 10. Two Ministers came in and said, "Brother, you are taken from evil times ; quhat advice have you to give us that are behind ?" He said, he had but litle experience of the ministry, having but nine years ; but he had that to say, that he gote still more in his work of preaching from prayer than study ; and kneu much more help from the assistance of the Spirit than books ; and yet all kneu him to be ane extraordinary bussy student. He dyed between thirty-five and thirty-six years of age.

The same person tells me, Mr John Liviston was appointed by the Assembly to drau up the History of the Church of these times ; and every Minister was appointed to send him their helps and Memoires ;

but he received none, and soe wrote nothing. That the great Mr Douglas had Memoires of these times, and his son Mr Alexander had them in his hands after his death, and he supposes they are yet to the fore.

I remember a weel attested accompt I had from my Lord and Lady Pollock, and Miss Lillas, of Mr W. Dunlop. He was supping with them, at Edinburgh, the Sabbath before he dyed; and at family-worship in prayer, fell into the strongest rapture that ever they heard a man, in such surprizing petitions and heavenly expressions anent the happiness of belivers quhen off this stage of time, that they wer all ammazed; and he continoued near ane hour in prayer, quheras he used still to be very short. At the close of his prayer for the publick, he had ane expression to this purpose: "And now, Lord, quhat shall we say? We will even put up a petition for the dead! Lord, hasten thy second coming, that all the dead saints may be made perfectly and compleatly happy; and we may all meet together!" After he clossed, Mistress Lillias sayes to him, "I fear you will not be long here, and your death seems near!" (for they wer all under impressions of somequhat more than ordinary in his prayer.) He answered, in his ordinary chearfull manner, smiling and lifting up his shoulders, "Madam," sayes he, "I care neither when nor where, for I am ready!"

Mr John Stirling, the Principal, tells me he heard Mr John Baird, Minister of Paisley, when speaking of Mr Robert Blair, say, "I had the satisfaction to see him, when on his deathbed, perform what was very near a miracle! He had his only daughter, (Mistress Cample, [Campbell,] at Edinburgh, wife to Mr George Camble, if I mistake not,) who was young, and both decript and under the King's-evil, which had taken some of her joynts. They concealed her illness, for Mr Blair, on his deathbed, he called for her, a litle befor death; and, after some excuses, she was brought, and he laid his one hand upon one part of her sore, and lift up his other, and his eyes to heaven, and said, 'My God shall heal my child!' And after that, though she was before given over by physitians, she greu perfectly whole." Whither in an instant, or gradually, I have not yet learned.

Mr John McBride told us, that he has it from unquestionable hands, that Mr Robert Blair, after he had gone to Court, and procured the King's Letter to the Deputy Strafford, of which see his Life, he came to Strafford with it ; who stormed and raged at it, and fell a cursing and swearing befor Mr Blair. Mr Blair, with a great deal of authority and majesty, and a chearfull countenance, with his eyes lift up to heaven, sayes, " Blessed be the name of the Lord !" which strake the Deputy soe, as he turnd silent ; yea, it had that impression, that, ever after that, he was the Minister's freind, and lenthened out their tranquillity a litle.

Mr Andrew Tate told me, he had this accompt from David Dickson, Mr David Dickson's grandchild, as what was not doubted by them : That Mr Dickson's parents wer persons of a great deal of substance and riches, (in Glasgou or Stirling, I think,) and eminently pious both, that they wer severall years maryed and had noe children. Upon which, they entered into a solemn vou, if the Lord would give them a child, if a son, they should dedicate him to the service of his Church ; and imployed the Christians of the place to joyn with them in a day of fasting and prayer upon this accompt. Accordingly, Mr David Dickson was born ; and they, befor he came to any great age, forgate their vou, and bred him a merchant, and all things misgave in his hand ; and they stocked him once and again, till he lost to them severall thousands : And their losses brought them in mind of their vou ; and, accordingly, he was putt to his studyes, and what eminent service he did his generation is knowen !

I remember ane accompt my father gave me of him. Whither it's set doun or not, I mind not. He was a long time befor he would preach any at Edinburgh ; and at lenth, in absence, was appointed by Commission or Assembly to preach ther. His fame in the West was great, and the Church he was to preach in was packed full, and great crouds at the dores, and in the street. He went to the pulpit, after ordinary preparation, and prayed, and read his text he had prepared his sermon upon ; but when going to beginn, had all taken from him, and he had nothing to say at all ! And, after some silence, he spoke to this purpose : " I see God will not suffer any mean clay instrument to be putt in his room. He will not give his glory to another. Ther is too much

looking to man, and too litle to God ;” and added some few moe sentences to this purpose, and prayed, and dismissed the congregation. My father had this from good hands, yet afterwards he preached with great liberty and success, and all knou he was called to the Colledge of Edinburgh.

November.—Mr Robert Rouan told that he had a son who dyed in Apprile last. That the child was but about four years of age ; that he shoued a strange inclination to Religion ; that by the time he could speak weel, he would come up to him, and bid him learn him to pray ; that he would sit down on his knees and repeat the words he bade him : That when his mother mett on the Saturndays for prayer with some honest weemen in the parish, he would be with them for severall hours without wearying : That in the evenings, when wearyed with play, and never soe sleepy, though desired to goe to bed, he would never goe till family-worship wer by. This child, in the end of March last, was in perfect health, and had been in Church the whole Sabbath. When coming home, in the servant’s hand, from the Church, he said, “ Isobell, I will never see another Sabbath ! I will never hear another preaching. I am going to dye !” The servant boasted * him ; however, she told it to his father and mother, but they did not nottice it. He was in perfect health, and continoued soe till the Friday therafter, when he fell sick, and within a very few dayes dyed.

Mr A. Simson tells me, that about thirty years agoe, he had this account from the Minister of Penpont and his wife, who wer witnesses, and from many others. The thing was nature and knouen. In the parish of Penpont ther was a child found buried in a yeard. The child was discovered when it was fresh, and the Minister told of it, who ordered the child to be raised and brought to the Church, and caused convene all the inhabitants about to see if they kneu any thing about the child. After many had come, a man came near to the child, and the child lift up its hand and pointed at him ! Which soe struck his con-

* Scolded.

science, that immediately he confessed to the Minister and all that wer present, that he was the father of the child ; that it was begotten in incest on his wife's sister, and (I think) that he was privy to its murder. He was secured and delivered to the Shirrife, and I think the sentence of death was passed on him ; but having means, he bribed the Shirrife and gote off.

November.—Mr A. Simson told me he had this accompt from one Mr Stirling, governour to the old Laird of Keir : That in his youth he was at Geneva, with old Diodati, who told him with tears, that in the 1605, when the rupture was between Vinnice and the Pope, the Republick wrote to Geneva for some of the Protestant Ministers to come to them. And he, as having the language, was sent ; and when he came, he mett with severall of the Councill, who allowed him to preach openly the Protestant doctrine, provided he would putt on the Popish vestments, least, as they said, the people should cast at him and them for soe suddain outward change. This he did not agree to, till he went back to advise with his bretheren ; and, accordingly, went back to advise with them, and they allowed him in this juncture ; but when he came back, the matter was patched up betwixt them and the Pope, and he had noe access to preach.

M.DCC.VII.

January.—Mr Hary Erskine, once Minister of Chirnside, in the Merse, was outed by the Bishopes; a singularly good man, and extraordinary in the actings of faith, and had many singular outgates in the greatest of his straites. Mr Robert Steuart tells me, he has heard him more than once give thir accompts of God's goodness to him: That one day he had noe money at all in his pocket, and nothing in all the world, and was walking pensively in the street of Edinburgh till near one, that the street was grouing thin; and ther came a gentleman to him, in a very good habit, (he judged him to be some Nobleman's principle servant,) whom he kneu not, and never sau befor nor after, and accosted him, and told him he had somewhat to say to him. Would he goe in and take a drink of ale? He was shy, as knouing his own circumstances, and had noe acquaintance of the man; however, he pressed him, and the stranger said he would give him a drink of ale. He went in with him, and after some generall converse, from which he could gather nothing as to the man, he made as if he would goe to the dore, and promised to come again. Mr Erskine was in a litle confusion, which, whither he observed or not I knou not, but when at the dore, he returned smiling, and said, "It's like you think I am going to leave you to pay the reaoning, but," sayes he, "I'll leave you that paper till I return;" and left a paper on the table, and went out. Mr Erskin waited a long time, till the people of the house pressed him to goe away; upon which he opened the paper, and found in it eleven or twelve half crouns, out [of] which he payed the reaoning, but could never learn who the person was. This was giving charity in secret, indeed.

Another time, the same Mr Erskine was at his house, and the children wer crying for meat. His wife came and told him, that she had nothing

in the house, but soe much meal as would serve them weel one meale, and she thought she would divide in tuo, and give them the half to their supper, and the half to their breakfast. He would not hear of that, but desired her to give them all she had, and depend on Providence till to-morrou, for he was assured they should never want ; and prevailed with her. And to-morrou morning ther was a person coming along the high road with a load of meal, and he and his wife wer looking out at a window. He said he belived that was coming to them ; which she did not believe, till the person came and knocked at the dore, and told him he was sent to them with it.

Another remarkable supply he met with was thus, as he himself related it : He had been at London for some time, and was coming down to Scotland. He went [on board] a ship, and agreed for his freight, which he hoped to get. When he came to Leith, he had noe money but a croun peice and two pence ; and this was to provide him meat in the voyage, which he agreed to pay for. He called for some drink, and offred his croun to change, but the drawer found it to be lead and ill money, and soe would not change it to him : He gave him his two pence, and that was all his stock. They sailed on some time, and he gote noe meat or drink. They came in sight of a sea-toun, wher he had been before preaching. They sailed within sight of it, but sailed by it till they lost sight of it. All the time he was wishing and praying to be set in ther ; and after they wer sailed out of sight of it, ther came a violent gust of wind which drove them just in to it, and they wer obliged to stay ther a considerable time, that wind still continouing ; in which time he preached ther, week-day and Sabbath, till he gote twenty pound sterling, and came away with them to Leith, wher he told the skipper the story ; who said, he wished he had given him his freight and fifty pound, before they had stayed so long ther ! Soe that the Lord will even work a miracle, almost, before he suffer any that treuly depend upon his Providence to want.

January.—This day, Mr James Webster told me, that his author had this accompt from Bishop Hamiltoun : That after the Restauration,

Sharp, Lightoun, Hamiltoun, and Fairfoul, four of them, wer at London ; and that ther wer only two of them that wer re-ordeaned, that is, Sharp and Leightoun ; that when Sharp gote the gift of the Archbishopprick of St Andreus from the King, he came to Juxton, Bishop of London, with the orders ; and he says, “ This is very good, but, Mr Sharp, wher is your orders ? You must be ordeaned Presbyter befor you can be consecrate Bishop ! ” He said he behoved to consult with his bretheren, and returned, and told them they behoved to be re-ordeaned. Mr Hamiltoun and the other said, they wer ordeaned befor the 1638 by Bishops ; Mr Leightoun said, “ I will yeild,” says [he,] “ I am perswaded I was in orders before, and my ministrations are valide ; and what they doe is only cumulative, and not privative ; and though I should be ordeaned evry year once, I will submitt.”

The same person tells, that he had it from a person that had it from Calamy, the grandfather, that Calamy told this person, that he still suspected Sharp, he was soe fauning ; and he caryed still rather like the distance of a scholar to a master, than one Minister to another. That one day he came to him, and told him, he belived the King was going to establish Episcopacy in Scotland. Mr Calamy said, he did not belive it, it was so much impolitick. Sayes Sharp, “ I assure [you] of it, and he has made unworthy me [Arch]bishop of St Andreus,” sayes he, “ that will certainly be greivouse to the hearts of all seriouse persons.” Sharp took God to witness he embraced that place only to encourage such, and keep them from persecution !

Mr George Muir, maryed on Mr Simpson's daughter, told us he had the certain accompt of this, that his goodfather, Mr James Simson, and Mr [P. Gillespy,]* wer sent up to Cromwell to prevent misrepresentations that might be made by two that wer sent to him from the Resolutioners, Mr Sharp and another ; if I remember, it was Bishop Hamiltoun. That when they came to him, they told him they had nothing to seek from him, but wer come only to satisfy him, if ther wer need, as to any

* “ P. Gillespy ” is crossed out of text.

representation was made by the two Resolutioners from the Remonstrants. Cromwell called them one day, after Sharp had been with him, and posed them very hard, what sort of man Mr Sharp was ? They said he was a very smart man, and they wer come only to vindicate themselves, if need wer, and not to say any thing to the disadvantage of bretheren. After he had fished a long time to get his character from them, in vain, he says, “ Weel, gentlemen, since you will not use freedom with me, I will doe it with you ; and my judgment is, he is ane Atheist, and of noe principles at all ! ” They said that was a harsh judgment. “ Noe,” says Cromwell, “ I doe think it, for he proposed to me, in private, to establish Episcopacy in Scotland ; and none but ane Atheist would doe it ! ”

Mr Webster was present in Church of St Andreus, when a woman spoke out in the midst of [the] sermon ; he was preaching about heaven, that he would never see it, for he had gote her with child, and murdered it ! He was blasted in his pulpit-gift after he was Bishop ; and formerly had copyed all out of English books, which Mr James Wood discovered.

Mr James Hamiltoun, Minister at Edinburgh, was outed and lived at Mortounhall under very great straites. One night, his wife and family and he had noe mōre meal than they gote their supper of, and yet he still keeped up his confidence in God. That night, Sir James Steuart of Gutter*, who lived not farr from him, but kneu nothing in particular of his present straites, told his Lady, when in her bed, that he was troubled in his mind about Mr Hamiltoun ; and again and again it was born in upon him that he was in straits ; and caused his Lady rise out of her bed, and give orders to the servants, early nixt morning, to cary a load of meal to Mortounhall, which was accordingly done, and it came most seasonably. And he himself came over to dinner to Sir James’s, and told him his straites, and that for all his straites, he thought shame that he had not a farthing to give the servant that brought the meal. This I heard the

* Goodtrees, popularly corrupted into Gutter.

Lady Pollock tell severall times. And Mr St[euart ?] heard it from his grandmother.

Mr David Dickson said, that the Independants had just fallen into a modell of a Church Government, suited unto their suffering, scattered times, and never went higher.

He was seen one day, before he went to preach, run twice about a yard wher he was walking very fast, and goe to the pulpite streight ; and when asked, the reason he gave was, that he was dull, and he did it to awaken his spirits.

August.—Anne Graham, in Eastwood, one that has been long under deep and kindly exercise, and pious from a child, told me, that in June last, the Saturday of Renfreu Communion, having been under extraordinary discouragment, that soe weakened her, that she kept her bed for two dayes before, from the thoughts of her] uselessness, and the restraint of the Spirit from attending the Gospell upon her accompt, she came to a positive resolution to give over duty altogether, and wait noe longer on sermons. When, in this case, she was pressed, on Saturday forsaide, to goe with some of the family to Renfreu, but would not ; at lenth she found a strong inclination to goe to Cambuslang, wher ther was sermon, in order to the Communion, and could give noe accompt, but went ; and when near to Rugland,* she being lou in body, failed ; and the tentation recurred, that they would be the worse, and she sat down very wearyed ; and in the midst of a short prayer, these words, which she had never notticed before, “ I’le heal thy backslidings, I’le love ye freely,” came in with a sweet pouer upon her heart, and took off the burden of her spirit ; and her body, as she expressed it, greu just heal,† and she went forward without the least uneasiness ; and when there, the first sentence the Minister began with (she supposes it was Mr Curry) [was] this : “ Have not some of you come here with great difficulties, as though you would be useless, and hurtfull to others, on the accompt of your decays and backslidings ? and if soe, and you be really ex-

* Rutherglen.

† Whole, sound.

exercised about this, the Lord sayes, ‘I’le heal your backslidings, and love you freely!’” This was such a confirmation to what she had mett with in private, as perfectly astonished her; and sweetly confirmed her in peace and comfort for severall dayes. This is a very sweet instance of a real conduct of Ministers, and the joynt operation of the Spirit, in private and publick. This I had from her own mouth.

September.—Marion [Gatt?]* in Eastwood, a person of noe great knouledge, but very much kindly exercise, especially about the rising generation and her oun children, [was] under many fears that the Gospell is to be removed; and by this exercise, which she keepest close from all for a year, till she fell ill in July last, and on her sickbed discovered a very kindly exercise to me. She greu better, and I had a great deal of difficulty to prevail with her to communicate, having never been at the Table. She took a token, and tells me since, that shoe found an extraordinary sweetness all my action sermon; and sweet inclinations to goe [to the] Table. When she went, [she] was in such a rapture of desires after nearness to God, and sights of sin and unworthiness, that she heard not one word the Minister spoke, and kneu not, nor yet knoues, who served the Table she was at; and yet, in my last discourse after the Table, fell into a great damp, from ane expression I had, that “some here might never see another Communion till they wer in hell,” &c.; and yet had, in the time, such a langure after the conversion of souls, that she thought she was willing to want comfort all her dayes, providing one soul should be converted, and wan to a great concern about the parish.

About eight days since, in the night time, she fell a dreaming a very terrible dream, that some body was forcing her doun a great brae, at the foot of which wer many Divils; and she, still resisting, and yet going dounward, till she got a gripp of a great stone, and got up upon it, and wan thus up to the tope of the hill. And soe she wakned in a great fright, and arose, and put on her cloaths in a great deal of calmness, and

* Probably Galt.

went to the spense to prayer ; and, after some petitions, she heard an audible voice, but saw nothing, saying, “For all this,” (meaning, as she thought, for all her communicating,) “thou shalt never sitt at the Table in Heaven !” which put her in great confusion, and has made her cast all she had win to, and she has slept none since. She comes to me September 12, to seek my advice anent it. After all the enquiry I could make, I could not find it imagination or melancholy ; for she is very clear and distinct about it, and was at the time taken up in prayer. I told her that [it] was not God’s way, now, of revealing a person’s state ; and that, if it was as she relates it, it has come from the Divil, and gave her some comforts from Christ’s being attacked from diabolically injections ; and she seemed satisfied, and said, if she could win to assurance that it was from the Divil, and not from God, her spirit would be much eased.

September 15.—This day I went to see some sick folk, and, among others, Margaret Muir, in Eastwood, who has been under a fever, but never in any ravry,* and has had severall cools, but never any full recovery, and now seems very weak. Enquiring about her soul’s state, she could give but little account, being ignorant, but weak-meaning, and very jealous of her self. I came as closely to her conscience as I could, and asked her, as one I thought dying, and never to see her again, If she had any hopes of salvation ? She answered, she had many fears, some hope. I asked her the ground of her hope ? She said, she trusted in God. I told her it was soon said, but asked how or what she knew of God ? She answered, he had discovered his glory to her. I asked what way ? She seemed shy to tell me. At length, having removed all but her husband, she told me, that on Friday last, in the dark night, when she was fully awake, and praying as she could, for a visit (her words) from heaven, suddenly the house filled full of a glorious light, far sweeter than that of the sun, and this continued near a quarter of an hour. I laid out to her the danger of delusion and imagination,

* Revery, delirium.

especially in a fever. She positively insisted it could be neither, for she was perfectly at herself, and as serious as she could be in prayer. She said, she saw no shape nor any thing but a glorious light. She did not at all depend upon it, and would fain know whither it came from God. I asked, what impression it made on her; if it left or wrought any holy or reverential awe of God on her spirit? She said, she thought not, it just stupified and stunned her, that she knew not what to think. I told her she had the less ground to lay any stress upon it, and labour to open up faith in an unseen Christ to her. This woman seemed mighty ingenious, and being, to her own and all our apprehensions, near to death, I do not think she would dissemble. I record this, because I find several considerable Christians, particularly I. P., speak of their seeing their glorious lights; but what to make of their accounts I know not.

About the beginning of September last, (1707,) Mr James Couan being in Anandale, and staying for some weeks in the house of Mr James Short, Minister of Drysdale, there was a report ringing through the country that the house of one Jonstone of Mellintae, which is but two miles from Drysdale, was haunted with a ghost; which report the said Mr Short and James Couan did not intertain as credible, till about two or three days after the first hearing of it, they both went to pay a visit to Mr James Murray, Minister of St Mungo's, who was their old comrad and acquaintance; and Mellintae being a gentleman that lived in his paroch, and one of his heirs, they were curious to inquire into the truth of that story from him; who told them that it was too true, and that the day before he had been with Mellintae, who gave him the following account, with tears, which was the same with the flying report of the country, that they had heard before, viz. That about eight days before, Mellintae's daughter, a young gentlewoman about eighteen years of age, being at home with her mother, and there being none else in the house to make ready meat for their shearers but them two, her mother desired her to milk a cow or two which were standing in the other end of the stable; which she did, it being in the day time; and as she was sitting upon a little stool by the cow, she set down the bowl-full of milk

beside her, and cast her eye to the end of the stable where the horse stood, where she observed a tall man to start up and appear, all on a suddain, hard besyd the manger, which filld her with great horror and consternation ; yet, as she said, she wan to so much presence of mind as to think and say within her self, “Through the Lord’s help, I shall see whither this be a fancie or not !” And, accordingly, she took a steddly look of him, and narrowly remarked every thing about him ; and told, that he was almost all naiked, except that he had a white night-cape on his head, a white sheet about his shoulders, and white socks on his legs ; he had red haire, and observed that his feet were very big. He presently comes up to her, lifts the bowle of milk, which she had sett down at her side, carrys it to the other end of the house, and layes it down beneath the manger ; he comes back again to her, streatches out his hand, and claps her cheeck, and after that makes a great many odd faces, gaping and stareing wpon her, and graspeing at her with his hand, at which she fell into a swoon, and there lay till her mother, thinking what kept her so long, came in to the stable, and found her lying almost dead ; and after she had lifted her up, she recovred. Her mother, thinking that it might have been only some ordinary fainting fitt, she undeceived her, by telling the true occasion of it. Mellintae informed Mr Murray, likewise, that since that day the house was trubled and disturbed, both day and night, by throwing of stones, which did hitt severalls of the family, but did not hurt them ; some times they mist. All on a sudden, things which were just now among their hands, such as the men and women’s cloaths, as petticoats, stockings, shoes, &c., and that, after a long search for them throw the house, on the morrow or thereby, they would find them without, casten wpon the dykes and bushes. This was the first confirmation they got of this strange storry.

A litle time after that, Mr Short and J. C. [James Couan] being in a neighbouring gentleman’s house near that place, mett with young Dornock, who had been paying a visite to Mellentae, and gave then a further account of the troubles of that familie : And told, that when he was there with some other gentlemen, as they were takeing a walk in the yeard, they had been takeing a view of the bees’-skeps, and so passing by to the

end of the walk, and presently turning back the same way in two or three minuts, they found the skeps all over-turned, and lying on the sides; and as they were setting them wpright again, he thought he felt a shaking and trembling of the earth beneath him. He told that the family was mostly disturbed in the night-time; and that by unaccountable knockings on the bed, as if done with a great hammer or ax, as if one were dinging it all in pieces; by throuing down of all the pewther vessells in the kitchen, makeing a great hurling noyse; and yet, on the morrow's morning, they find the vessells all in the order they were in befor. Severall gentlemen and honest men in the neighbourhoud have been all night watching in that house by turns, and observed all these disturbances the severall nights they were there, though some nights they were less, some more. James Cowan spoak with a gentleman who had watched there one night, who told him, that besydes throuing of stones, (some of whom he lifted and brought home with him,) and many other unaccountable freaks committed by the ghost, the greatest trouble of all was, that the young gentlewoman was in sad distress, for sometimes the ghost wad pull her by the foot while she was in bed, harle off all the bedcloaths from her, and beat her sevearly, so that she could not get any rest for severall nights, which coost her into sickness for some dayes; but after takeing a litle blood, she had recovered.

Wpon one of these dayes, a servant man that belonged to the family, as he was at his work in the feild, happened to say to the rest of his neighbours that were sheareing with him, "Lord be thanked, the ghost has not troubled us this last night!" He had no sooner spoken this word, than he got [a] sevear pelt on the back with a stone throuen at him from some invisible hand, which they all observed to rebound off his back on the ground, and some of them took it up. When James Cowan came off from Drysdale, which was the 23d of September last, the trubles of that family were not over altogether. *Vide postea*, account from Killellan of knocking, &c.

Mr Short gave me this following account, that when he was passing his tryalls in the Presbytery of Ersletoun, some nine or ten years agoe,

he happened to lodge in the house of Mr George Jonstone, Minister of Erslintoune, as he was lying in his bed about five a-cloack in a summer morning, he awackened, and lay wakeing for some litle time, when all on a sudden his dear and intear comerad, Mr John Scrimzeor, appears to him in the room, (whom he had left at Edinburgh some dayes befor in a sickly condition,) with the same habite, aire, and mien he used to have. He came toward the bed.syde, and looked Mr Short broad in the face, with a heavy, mournfull-like countenance, and immediatly turns his back. Mr Short presently sits up in his bed, and looks after him, and observes him pass quickly through the room by the foot of the bed, and to move toward the door ; and, if I rightly remember, he knew it to be him likeways by his back, and the same gate. Wpon which Mr Short falls a trembling and sweating for a considerable time, till the folk of the house rose, and then he gets wp and makes ready for his journey to Edinburgh, which is about twenty miles from Erslintoun. When he came to Edinburgh, he immediatly inquires about Mr Scrimzeor, and found that he dyed that same morning about five of the cloack. Mr Scrimzeor was one of my dear and intimat acquaintances, a youth of a sweet temper, very pious, and ane excellent schollar. This testimony he had from the Rev. Professor, Mr Campbell, and the Ministers of Edinburgh, and others who knew him intimatly. He was afflicted from a child with a gravell, which killed him at last. In the time of his last sickness, he had receaved a call from the parish of Dirletone, and had ane exercise appoynted him by the Presbytery of Hadington, in order to his Ordination.

Mr William Stewart, Minister of Blair, in the Stoirmount,* told me,† [James Couan,] a remarkable passage of a Minister in Athole, where his father lives, who is a considerable gentleman. This honest man happened to be sorely tormented with ane exquisit pain in one of his eyes, to such a degree he could get no rest day nor night, so that they were affraid it should take his life. Upon a day, a neighbouring country-

* Stormonth.

† Mr James Cowan's Communications extend from p. 145 to 182 of the original MS.

woman came in to see him and his wife ; and as she was going away, shee calls the mistress aside, and enquired if they had used any means for his releif? She answered shee had, but all means had proven ineffectual. Says the woman, “ Mistris, I know a woman that will cure him perfectly, and that all on a sudden, for a very small reward, but it is by using a charm.” The Mistriss answers, “ I fear my husband will not comply with that.” She replied, “ Try if yow can prevail with him.” But he would not hear of it, saying, he would choose rather to suffer patiently under the hand of God, then goe to the Devil for releif. So she came back, and tells the woman, who says to her, “ If yow be willing yowrself, I’le undertake to get the thing effectual, and your husband needs never know of it ;” which the Mistriss condescends to, and gives the woman some compliment to take to the other woman who was to perform the chairm. Accordingly, the woman goes to her, who lived about ten miles distant from the Minister’s house, if not more, and communicats the whole affair to the charmer, who very frankly and willingly undertakes the cure ; and told the woman who was the messenger she would allow her to be witness to the doing of it ; and immediatly falls about the charm in the woman’s presence, which was this : She takes up a mouthful of clear fountain water, casts back her head, and gargarizes her throat therewith, and then spouts it out into a clean timber vessel of black-wood, and desires the woman to come near and see a louse which she had emptied out of her mouth with the water into the dish. The woman saw the louse clearly in the water. “ Now,” says the charmer, “ the Minister is perfectly cured, though I be not there to see it ; for this same individual louse was in his eye, and was the cause of all that pain and torment which he suffered there !” Accordingly, as she said, when the messenger came back to see the Minister, she found that he was perfectly well, and free of all pain in his eye, and found that he was releived in a very suddent, and in that very instant of time, as she remarked, when the woman performed the charm ! Mr Stewart told me, that the story was pretty well attested ; and, for further confirmation of it, I read in a manuscript this last winter, that this is ane ordinary practise in Athole.

Mr David Balvaird told me the following story, which he had from a sure hand. A certain gentleman, in or nigh to Athole, went to pay a visit one day to a gentleman in that country, and lodged all night in his house. At supper, there being some other stranger at table, the gentleman of the house entertained them all very kindly. They were all very cheary, till, in a litle time, that gentleman who was the guest began to be very pensive, which was observed in his countenance, and by his silence ; so that the whole company turned all upon him, and challenged him, Why he was turned so grave and sullen, having been so good company before ? He answered, nothing ailed him ; and began to force himself to a feigned chearfulness, but found at last it would not doe. So, rising from the table, and touching another stranger gentleman in the company, in order to speak with him asyde, they went both to the door, and he adresses him thus : “ O ! Sir, I cannot conceal any longer the reason of my present discomposour, which ye have all observed, which is this : I see a durk sticking in the breast of this gentleman of this house, and I am persuaded he will be murdered, one way or other, this night, except means be taken to prevent it ; and, therefore, let us call for the man who waits on him, and lyes in the room with him, (for the gentleman wanted a wife,) and enjoyn him earnestly to take a care of his master this night.” Which they did ; earnestly intreating him not to sleep, but to bolt the chamber door, and to watch all night, and to suffer none to come into the room, nor to let his master goe out. All which he promised to doe. So, after the Laird had seen the strangers to their chambers, he goes to his oun, and his man with him ; and after he had gone to bed, his man goes to his also, and falls into a sound sleep. In the middle of the night, the Laird rises *ad requisita naturæ*, and there being no conveniency for that in the room, he opens the chamber door, and goes out to the back of his garden-dyke, where he meets with a bloody villan, a tinkler, who was watching several nights before for ane opportunity to meet with the Laird alone to murder him, in revenge of ane injury he had latly done him ; which was this : The Laird, being a Justice of the Peace, it seems he had put this fellow in prison for some time, for robbing and stealing ; and therefore the wretch

says to him, as he confessed afterwards when he was apprehended, “ Sir, yow remember what ill yow did to me, and now I’le be about with yow ; yow shall never goe out of my hands till I have made ane end of yow !” And without any further, stabbed him to the heart with a durk, and left it sticking in his breast. In the mean time, the gentleman who fortold this trajedy was under great agony of mind and concern about the Laird. He arises and awakens the other gentleman that was lying with him, and says, “ O, Sir, for the Lord’s saik [rise,] and let us goe and see what’s become of the Laird, for I am afraid he is murdered !” Which done, they found the Laird’s chamber door standing wide open ; and when they entered the room, the servant was sound asleep, and the Laird’s bed empty ; upon which they both concluded he was gone, and so they cry and alarm the whole house to rise, and goe out and make search for him, who was soon found lying dead in his gore, with a durk sticking in his breast !

Mr David Lyell, who was formerly Presbyterian Minister, and was ordained by the Presbytry of Aberdeen, Mr Andreu Cant being at that time Moderator, he afterwards complied with Episcopacy, and was the man who intimated the sentence of Mr Andreu Cant’s deposition, who was present in the Church hearing him ; and immediately after he had done it, it’s said Mr Cant should have spoken publickly to him in the Church in these words, “ Davie, Davie ! I kent ay you wad doe this, since the day I lyed [laid] my hands on your head !” He was afterward Minister of Montrose, had a thundering way of preaching, and dyed at Montrose, about ten or eleven years agoe. It’s said that some days before his death, as he was walking in the Links, about the twilight, at a pretty distance from the town, he espyed as it wer a woman all in white standing not farr from him, who immediately disappeared ; and he comming up presently to the place, saw nae person there, though the Links be very plain : Only, casting his eye on the place where shee stood, he saw tuo words drawn or written as it had been with a staff upon the sand, “ Sentenced and condemned !” upon which he came home pensive and melancholy, and in a litle sickness (sickens) and dyes. What to make of this,

or what truth is in it, I cannot tell ; only I had it from a Minister who lives nigh to Montrose, Mr J. G.*

When Mr Robert Blair was Minister of St Andreus, there was a youth who applyed to that Presbytry to be admitted to tryals. Though he was very unfit, the Presbytry appoints him a text ; and after he had been at all the pains he could in consulting help, yet he got nothing done, so that he turned very melancholy ; and one day, as he was walking all alone in a remote place from St Andreus, there came up to him a stranger, in habite like a Minister, with black coat and band, and who addressed the youth very courteously ; and presently falls into discourse with him, after this manner : “ Sir, you are but a young man, and yet appear to be very melancholy ; pray, why so pensive ? May I presume to enquire what it [is that] troubles you ? ” He answered, “ It’s to no purpose to communicat my mind to yow, seeing yow cannot help me ! ” “ Hou know you that ? Pray let me know the cause of your pressure.” Says the youth, “ I have got a text from the Presbitry. I cannot for my life compose a discourse on it, so I shall be affronted.” The stranger replied, “ Sir, I am a Minister, let me hear the text.” He told him. “ O ! then, I have ane excellent sermon on that text here in my pocket, which yow may peruse and commit to your memory. I engage after yow have delivered it before the Presbitry, yow shall be greatly aproven and applauded : ” So pulls it out and gives it him, which he received very thankfully. Then says the stranger, “ As I have obliged yow now, Sir, so yow will oblige me again in doing me any peece of kindness or service when my business requires it : ” Which the youth promises. “ But, Sir,” says the stranger, “ yow and I are strangers, and, therefore, I would require of yow a written promise, subscribed with your hand, in case yow forget the favour which I have done yow : ” Which he granted likewise, and delivered it to him subscribed with his blood. And thus they parted.

* Perhaps Mr John Glasford in Stracathro, who appears in the list of Commissions for 1710, [Assembly Acts.]

Upon the Presbity day the youth delivered an excellent sermon upon the text appointed him, which pleased and amazed the Presbity to a degree ; only Mr Blair smelt out something in it which made him call the youth asyde to a corner of the Church, and thus he began with him : “ Sir, yow have delevered a nate sermon, every way well pointed. The matter was profound, or rather sublime ; your stile was fine, and your method clear ; and no doubt young men at the begining must make use of helps, which I doubt not but yow have done.” The young man acknowledged he had. “ But,” says Mr Blair, “ besydes the use of books, I know sometimes they are obliged to consult men that are scholars, and well versed in divinity, to help them in their composours. Have yow not done soe ?” He said he had. Mr Blair says, “ Yow may use all freedome with me ; I intend yow no hurt. Did yow not get the whole of this discourse written and ready to your hand from one who pretended to be a Minister ?” He acknowledged the same. Mr Blair says, “ No doubt but yow would give him thanks for his favour, and promise to doe him any peece of service he called for, when his business lye in yowr way ?” He answered, “ Yes.” “ But yowr verbal promises would not be sufficient ; did not yow give him a written promise subscribed with your blood ?” All which he confessed, with fear, blushing, and confusion. Then Mr Blair, with an awful seriousness appearing in his countenance, began to tell the youth his hazard, and that the man whom he took for a Minister was the Divel, who had trepanned him, and brought him into his net ; advised him to be earnest with God in prayer, and likewise not to give way to despair, for ther was yet hope.

In the mean time, the youth was so overcome with fear and terrour, that he was like to fall down. Mr Blair exhorts him to take heart, and brings him in with him into the Presbity ; and when all except the Ministers were removed, Mr Blair recalls the whole story to them. They were all strangely affected with it, and resolved unanimously to dispatch the Presbity busines presently, and to stay all night in town, and on the morrow to meet for prayer in one of the most retired Churches of the Presbity, acquainting none with there busines, [but] taking the youth alongst with them, whom they kepted alwise close by them. Which

was done, and after the Ministers had prayed all of them round, except Mr Blair, who prayed last, in time of his prayer there came a violent rushing of wind upon the Church, so great, that they thought the Church should have fallen down about there ears, and with that the youth's paper and covenant droops down from the roof of the Church among the Ministers ! I heard no more of the story. My author is Mr J. G. [Mr John Glasford ?] formerly mentioned.

Upon a time, when Archbishop Sharp was at Edinburgh, a member of the Privie Counsell, and active in prosecuting criminally some men who had been at Pentland, he wanted a paper which tended to a further clearing of the lybel, which was in his cabinet at St Andrews ; and so dispatches his footman in hast to bring it, giving him both the kye [key] of his closet and cabinet, directing him distinctly to the shottle * where it lye (lay.) The footman came off about ten a-cloak in a summer day, and was in St Andrews about four a-cloak in the afternoon, having run very fast. When he opened the closet door and looked in, he saw the Bishop sitting at a table near the window, as if he had been reading and writing, with his black gown and tippet, [and] his broad hat, just as he had left him at Edinburgh, which did surprize the fellow at first, though he was not much terrified ; for being of a hardie frolick temper, or a little holloed, as we called it, he spake to him myrrily thus, “ Ho ! my Lord ! Well ridden, indeed ! I am sure I left yow at Edinburgh at ten o'clock, and yet yow are here before me ! I wonder that I saw yow not pass by me ! ” The Bishop looked over his shoulder to him, with a sure (sour) and frowning countenance, but spoke not a word ; so that the footman runs down stairs, and tells the Secretare or Chamberlane, that the Bishop was come home. He would not believe him ; he averred he saw him in his closet, and that he was very angry ; and desired the Chamberlane to come up stairs and he would see him likewise. So they came both up stairs ; but before they were fully up, they both saw the Bishop standing upon the stair-head, stairing upon them with ane angry look, which

* Shuttle, or division of the cabinet.

affrighted them in earnest. Within a litle, the footman came up to the closet, and there was no body there ; so he opens the cabinet, and takes out the paper, and comes away in all dispatch to Edinburgh, and was there the next morning, where he meets the Bishop, and delivered to him the paper, and told him the former story. Upon which the Bishop, by threats and promises, injoyns him secrecy. My author is the forsaid Mr J. G. [Mr John Glasford ?]

At another time, Archbishop Sharp, presiding in the Privy Counsell, was earnest to have Janet Douglass brought before that board, accusing her of sorcery [and] witchcraft. When she was brought, she vindicate herself of that alledged crime ; declaring, though she knew very well who were witches, yet she was not one herself, for she was endeavouring to discover there secret hellish plots, and to countermine that kingdom of darkness. [The] Archbishop insisted she might be sent away to the King's Plantations in the West Indies. She only dropt one word to the Bishop : " My Lord," says shee, " who was yone with yow in your closet on Saturday night last, betwixt twelve and one a-cloak ?" Upon which the Bishop changed his countenance, and turned black and pale ; and then no more was said. When the Counsel rose up, the Duke of Rothes called Janet into a room, and enquired at her privatly, Who that person was who was with the Bishop ? She refused at first ; but he, promising upon his word of honour to warrand her at all hands, and that shee should not be sent to America, she says, " My Lord, it was the meekle black Devil !" My author is Mr P. Tullideph.

When I was last at Stirling, happening in discourse with one Mr Russell, a man abundantly sensible, but a strong Episcopalian, to speak of Mr James Guthry, I found he had very harsh impressions of him, saying that he was a man of a stiff, uneasy temper, adhering to whatever he set his mind too most pertinaciously ; and, particularly, he was guilty of a most notorious act of rebellion against the King, which was this : That having recieved ane order from the Commission of the General Assembly, to intimate the sentence of excommunication against the Earl of Midletoun publickly in the Church of Stirling, on the Sabbath

morning in which it was done, he recieved a letter from the King, who was then at St Johnstown, earnestly pressing him to delay the intimation of the sentence of excommunication for that Sabbath. The letter was sent by a Nobleman, (as he called him,) and delivered into his hands : After Mr Guthry read the letter, the messenger demanded his answer. Mr Guthry answered, " Yow may come to Church and hear sermon, and after sermon yow shall get yowr answer." The messenger, thinking he would obey the contents of the letter, went to Church, but was surprized after sermon, when Mr Guthry made publick intimation of the sentence ; so, taking horse immediatly, without waiting for any farther answer, went off with the report of what he had seen done.

This was his account of the matter, which I reported to my father when I came West, who gave me likewise his account, viz. : That upon the Sabbath morning before Mr Guthrie intimated Midletoun's excommunication, just as he was going to Church, having put on his gown, and come down to his hall, there comes in a gentleman with a letter, bearing the same contents with the letter in the former account, but with this variation in his account, that it came not from the King immediatly, but from a Nobleman ; whither that Nobleman had the King's order he could not tell. Mr Guthrie having now but litle time to advyse on it, the last bell being rung out, his wife said to him, " My heart, what the Lord gives yow light and clearness to doe that doe, without giving a positive answer to the messenger !" He went to Church, and whither the messenger went to Church or not, I know not. This my father was an eye and ear witnes too. My father told me likewise some other remarkable passages concerning Mr Guthrie, as this : One Sabbath, lecturing in the fornoon on Heb. xi. from 32 verse to the close, and discoursing on these famous belivers mentioned in these verses, hou that they wer imminent for there heroick acts of faith, they were the faithfull witnesses, martyres, and confessours, who loved not there lives unto the death, but there sealed there testment with there blood ! As he was thus speaking, his nose took a violent bleeding, which stopt him from proceeding any further, so that he was obliged to come down from the pulpit, and to call upon his colleague, Mr R. Rule, to succeed. My

father was writting the discourse after him, when the bleeding stopt him ; he told that he had ane impression, that Mr Guthrie would be a sufferer himselfe, and wrote down his own reflexion on this passage the very nixt line, viz., “ As thou has been discoursing to us just now from the word of the Lord about sufferings, and those famous worthies who were sufferers for the cause and interest of God, so the Lord, in his Providence, has given us a sign, and almost a confirmation, that thou shall be one of that number thyself !” Though I cannot say these were the very words which he wrote, yet I very well remember they were the same upon the matter.

At another time, when Mr J. G.* was going to Edinburgh to subscribe the Covenant, as he was entering in at the West Port, he meets the hangman of Edinburgh ; and though every body would not regard that, yet he had ane impression on his spirit, at that time, that he would suffer for that cause, as he told to some afterward. And when he took the Covenant, he said he took it with that resolution to suffer for the things therein contained, if the Lord should call him theretoo.

Sometime after Mr Guthry was execute, the Earl of Midletoun was coming up in [his] coach from the Cannongate to the High-town, and as the coach was just entering in at the Netherbow, Mr Guthry's head dropped down a considerable number of droops of blood on the top of the coach ! severall people being eye witnesses to this ; and which was yet more wonderfull, the blood could not be washed or wiped off any manner of way, which made Midletoun enquire at some physitians, whither any natural cause could be assigned for it ? and they told they knew none ; so that he was obliged to get a new coach. Mr Andrew Mortown told my father this story, and said he knew it to be a certain truth.

When Mr Guthrie was prisoner in the Tolbooth of Edinburgh, the night before his execution, after he had parted with his friends, he em-

* Whether the author alludes to Mr John Glasford, or to Mr Guthrie, does not appear very clear, 'as to this incident ; but it is probable to have been Mr Guthrie. See *Analecta*, Vol. I. p. 47.

ployed a litle time in writting of a letter to severall Ministers and other Christians, my father being the amanuensis. He subscribed and sealed them himself, his seal bearing the coat of armes. After he had first stamped it upon the wax, he turned about the seal, and stamped it cross-ways, so marring and confusing the impression. Being enquired, why he did so? he answered, he had now no more to doe with coats of armes. He supped heartly that night, and calling for the cheese, which he had not eat of for a long time before, being advised thereto, because of the gravel, by the physicians, he said pleasantly, "The doctors may allow me a litle cheese this night, for I think there is no fear of the gravel now!" He slept very sweetly that night, till about four a-cloak of the morning. He sat up on the bed, and very sweetly and silently poured out his heart before the [Lord,] with a melting tenderness and flowing of tears, which my father overheard, being in the room with him all night. On the morrow, a litle before he came out of the Tolbooth, his wife says to him, "Now, my heart, your time is drawing nigh, and I must take my last farewell of you!" "Ay, you most," (must,) says he, "for henceforth I know no man after the flesh!" Before he came down stairs, a messenger was sent to some in the Government to try if they would allow him to goe down the street with his hatt on, and without having his arms flightered;* which was denied. Some say it was because the Marques of Argile before had walked down the street to the place of execution with his hatt cocked; at which they were irritated. My father pleaded that at leist his armes might not be flightered, because, having at that very time the rose in his leg, he behoved to make use of his staff to lean upon when he walked. Mr Guthrie seconded him in this desyre, saying lykewise, he was not to be treated as a thief or malefactor! Whoever, (however,) his armes were loosly flightered, that he had freedome enough to use his staff.

When he mounted the scaffold, and had prayed a litle time, he went up two or three steps of the ladder, because of the weakness of his head he was afraid to goe any further or higher; and being well enough seen

* Pinioned; tied behind his back.

and heard, he delivered his speech to the people, which was with such a heavenly air and majesty appearing in his countenance, which did shine as if he had been half in heaven already, as some (my father) then present thought ; which left such impressions on them, that they thought they never saw more of God at the most solemn Communion they ever were at !

When he went farther up the ladder, and the executioner was ready to doe his office, his last words which he uttered, with a cheerfull countenance and elevated voice, were those of the prophet Habbakuck, i. ch. 12 verse, “ Art thou not from everlasting, O Lord my God, mine Holy One ? I shall not die, but live ! ” After he was taken down, his head was severed from his body with an axe. It was observed there was a vast effusion of blood that flowed from his body, which was presently put into a coffin, and carryed into the Old Kirk Yle, where it was dressed by a number of ladys of good quality. Some of them tooke their napkins and dipt them in the blood ; and when Sir Archibald Primrose, the Register, challenged one of them, viz., Mrs Janet Erskine, maryed after to Sir Thomas Burnet, Doctor of Medicine, for so doing, saying, “ It was a peece of the superstition and idolatry of the Romish Church, to reserve the relicts of the saints ! ” It was answered, they intended not to abuse it unto superstition or idolatry, but to hold up the bloody napkin to heaven in there addresses, that the Lord might remember the innocent blood that was spilt ! In the time that the body was a dressing, there came in a pleasant young gentleman, and poured out a bottle of rich oyntment on the body, which filled the whole Church with a noble perfume. One of the ladys says, “ God bless you, Sir, for this labour of love which you have shoven to the slain body of a servant of Jesus Christ ! ” He, without speaking to any, giving them a bow, removed, not loving to be discovered. It was known after, that that person was George Stirline, late chirurgion in Edinburgh. The body was then interred, there being but a very inconsiderable company at the funeral.

I heard Mr David Williamson, in ane action sermon at the West Kirk,

give an account of two remarkable passages ; and began thus : There is an excellent person of my acquaintance, (she was a woman,) who, though shee was a worthy Christian long before, yet had never been at the Lord's Table ; and within these few years being at a Communion, all the time of the action sermon she was under much darkness, and many doubts and fears ; but afterward, getting some more clearness, shee resolves between hope and fear to goe to the Table of the Lord ; and as shee was moved forward, that Scripture came with such life and power, such sweetness in to her soul, as if spoken and directed to her by name and surname from heaven, Isai. xli. 10, " Fear thou not, for I am with thee ; be not dismayed, for I am thy God ; I will strengthen thee, I will help thee, I will uphold thee with the right hand of my righteousness !" which filled her with joy, confidence, and assurance. And in this frame shee sits down at the Table ; and when shee was set down at the Table, that other Scripture in Esther, v. 3 verse, came with a sweet gale from heaven, " Queen Esther, what is thy request ? Ask, and it shall be given thee, to the half of the kingdome !" Which was further re-inforced, for her comfort and confirmation, by the Lord's directing the Minister who came to exhort at that Table to the very same words ; for, as shee was thinking with joy upon that Scripture, the first word the Minister spoke was, " Queen Esther, what is thy request ? Ask, and it shall be given thee, to the half of the kingdome !" " What needs more ?" says he. That was a sweet Communion to her. She was a good Christian before she came there ; she has had many good days since, and she is a gracious Christian at this day, for she is yet alive within twenty miles of this place. That is the first story.

A second was this : There was a very wicked woman, who lived in Leith, within these few years. She came to the Communion in the West Kirk here. She took the Sacrament, having no other end, as it seems, but to gain respect among her neighbours ; but before that eight days after, she cutt her own goodman's throat, and for that was brought to a shameful end !

Mr James Symson, Minister of Airth, after the 1660, was banished to

Holland, together with severall other Scots Ministers ; and there they had frequent meetings for prayer. One time, Mr Symson, at one of these meetings was praying, and was in a heavenly frame all the while, and continued very long. After prayer he said to the Ministers, “ Bretheren, I belive I have prayed too long, for I find my self weary and faintish !” One of them answered, if I rightly remember the story, it was Mr John Carstairs : “ Ay, brother, yow have prayed both long and well ; and my Lord and Master tells me, you shall pray no more after this manner ; for by and by you shall be taken up in praising to all eternity.” This impression or impulse, it seems, he had in prayer ; accordingly, it [so] fell out, for he fell ill that night, and died in a few days after. This I had from my father.

A litle time after his father [James Couan] came to the West, one Sabbath morning he had a very pleasant dream, which left sweet impressions on his heart for many days after. He thought he saw our Lord Jesus Christ personally present here on earth ; that his countenance was full of gravity and majesty, mixt with sweetness, loveliness, and meekness. He thought he saw him sometimes sitting, sometimes standing in the midst of a great company of the redeemed and saints, who were all met together in a large house, standing round about him ; and was in a rapture all the time he heard the gracious words that droopt from his lipps. Sometimes [he] thought he was teaching and exhorting, using the gesture of pointing with his finger, sometimes he was praying ; in his doctrine, speaking of God, he called him, “ My heavenly Father !” In prayer, with his eyes lift up to heaven, [he] used this word, “ O ! holy Father !” He thought that in his left hand he had a large handfull of diamond rings, so many that his fingers could not grasp them, for they were heaped above his hand ; and that our Lord took one of these fine rings and put it upon one of his fingers, which occasioned in him this reflexion and meditation : “ O ! what am I, a poor sinfull and unworthy worm, that my dear Lord should honour me with a token of his love ! What have I to give to him as a testimony of my gratitude ? I think nothing more fit then to return back this ring to him again, and

to put it upon one of his fingers ; which he thought he did, and that our Lord did graciously allow him to take him by the hand, and to put on the ring on his ring-finger ; which did fill his soul with further wonder and astonishment, at so great grace and goodness, that our Lord should not only bestow his love on him, but likewise accept off a testimony of his love to him again that was feeklish and faint !”—This was the substance of his dream, and in this sweet fraime he awakened out of his sleep, and sprang out of his bed, saying to his wife, “ O ! will I ever be so happy as to see, in very deed, such a glorious sight as I saw this morning, and to meet with what I thought he (I) met with ? ”

While I was in Angus, happening on a time to be in the house of Dunn, with one Mr Jo. Dowgald, Minister of Rescobie, who formerly was governour to the late Laird of Dunn’s sons at the Colledge, as we were both standing in a large window at the end of the hall, which looked out to a pleasant green, and I was taking notice of the thickness of the wall in the entry into the window, he took occasion to tell a memorable passage. “ Here,” says he, “ you and I are standing in the very same individual window where the good Regent Murray, and the famous Laird of Dunn, then Superintendent of Angus, were standing once, and conversing closely upon serious matters, with their faces looking out towards the green ; and while the Regent was speaking, the Superintendent turns about his face to him, with much sorrow in his countenance, and tears in his eye, and breaks out into these words, ‘ Oh ! woes me, my Lord, for what I see is to befall yow very shortly, for in a fortnight’s time you will be murdered ! ’ Which fell out accordingly.” This story Mr Dowgald had from the last Laird of Dunn, who told it as a certain truth.

Mr William Lesly, now Minister some where beyond Aberdeen, about the year 1698, was chaplain to the Earle of Tullibarden, who dwelt then in the Castle of Huntingtoure, near St Johnstown. My Lord and my Lady, being on a time abroad, there was a country man’s house near Huntingtoure that was said to have been haunted by a gost, which

troubled the family by throwing of stones, and some other freaks ; and Mr Lesly having gone one day to that house, and prayed in the family, he returned home against night ; and being all alone in his chamber, which was on the tope of the tower, while he was close at his book reading with the candle light, and the fire in the chymney giving a good light likewise, about twelve a-cloak of night, when all the servants were in there bed and farr from him, without reach of cry, then came something and chopped at his door. Mr Lesly says, "Come in !" Upon which it lifted the snek, and opened the door, and came in, and when he saw it, it was ane apparition of ane litle old man about the height of the table, with a fearful ougly face, as if it had been all brunt ; which spake to him thus : "Mr Willeam, yow bad me come in, and I ame come in !" which, to be sure, did not a litle affright him ; but yet he had the liberty and boldness to say, "In the name of the Lord, whence ?" It said, "From Hell !" "Why art thou come here to disturb and affright me ?" It said, "I am come to warn the Nation to repent !" He replies, "God never uses to send such messengers upon such ane errand." It says, "This will render them the more inexcusable !" Presently, there being a good number of Irish Bibles standing all in a row upon a high sheilf in the room, which my Lord was designing to distribute among his Highland servants and tenents, it scrambled up the wall with unaccountable nimbleness, and threw them all down upon the floor, and scattering them through the room. Then, there being a block standing in the chamber, upon which one of the gentlemen used to dress my Lord's wiggles, it lifted it up, and came towards Mr Lesly with it, holding it above his head, saying, "If, Mr Willeam, I had a commission or permission, I wad brain yow with this !" and so it evanished. Mr Lesly was so overcome with fear and consternation, that he fainted away ; and as he recovered out of ane swoon, he fell presently into another, and in this condition he lye till to-morrow morning, at which time he was found almost dead !

This story I had from severall hands, and might have had it from Mr Lesly too, having been my intimat com[er]ad at the profession in Edinburgh ; but I was tender of him, and loath to rub up the memory of such a frightfull story, which might have been uneasie to him, though I knew

he had told the story to some other of my comerads. Yet, when I saw him last at Montrose, I thought I percieved some alteration both in his temper and countenance, and that he was turned more pensive and melancholy then I had seen him before. I got ane account, and that authentick, of the whole of this matter, from James Hamiltown, who was then butler to the Earle of Tullibarden, and was in the house in the mean time when this happened. He told me that my Lady's gentlewoman, who was marryed afterward to Mr Lesly, and was the first that saw him that morning; and as she was coming down stairs, weeping, shee meet with James Hamiltoun, who asked what ailed her? she answered, "Woes me, has not a gosht appeared to Mr Lesly this night, and how he is almost dead!" This I had from James Hamiltown; he is now butler to the present Earl of Dundonald.

In the last age, there was a famine and mortality in the land, so great, that many poor things would have been found deed in the fields. At that time, some people passing by, saw a young child about seven years old, lying and dying by a dick-syde, which could not but move there pity, though they could give it no releif presently. They observed the child to get up to its feet, and looking up cheerfully towards heaven, clapping its hands, making a tripping or danceing motion with its feet, they heard it cry, "O! Lamb's days for evermore! O! Lamb's days for evermore! I see heaven! Lamb's days for evermore!" and with that it presently fell down and dyed. I had this from my mother, who had it from her mother, and that it was told as a certain truth.*

.

Mr Malkom, late Episcopal Minister at Edinburgh, had a young boy to his son, not above seven years old, who, on his deathbed, gave great evidences of his being ane advanced Christian. His speeches were heavenly and ravishing, so that the hearers were wonderfully edified and instructed by him. When they asked him, if he was willing to dye?

* Two pages of Calderwood scored.

he answered, "Yes, I long to be dissolved, and to be with Christ, which is best of all ; yet, if it were the Lord's will, I would be content to see my old father before I dye !" His father was at that time at London. It was remarked by judicious persons, that he had some uncommon thoughts and notions concerning the meaning of some portions of Scripture, which they reckned not only surprizing, but just and solid ; as for instance, just a litle before his death, being asked, what he was doing ? he answered, he was longing for the time, which was now hastening apace, when with joy he should draw water out of the wells of salvation ! Being asked again, what he meant by the wells of salvation ? he asked, [answered,] he meant the glory of heaven, so that he took that place to be meant of the fountain-head, the upper springs of glory, and not so much of the nether springs of Gospel Ordinances, as for ordinary it's taken by Divines. Mr Lundy was my author.

Mr Liddel, Professor of Divinity in the Colledge of Glasgow, had a young boy about four years of age, who one day went to the door, and presently returned to his mother in a kind of a rapture : "O ! mother, come to the door, and see Christ !" She, being surprized, went with the child to the door, but, seeing nothing, challenged the child for speaking so, who answered, "Yes, mother, I seed Christ, and he bad me come to him !" Howsoever it was, the child presently sickned, and in a few days dyed. I had this instance from the child's own sister, Mrs Elizabeth Liddell, now married to Mr Archbald Muir, Minister of Baro, in East Lothian.

When Judge Ker was a youth, and staying at Linglithgow, if I rightly remember, a comerade and he happened to lye together for sometime in a high chamber. Ker, one night, in the midst of his sleep, rises out of his bed, opens the window, and goes out there at the window. The window was upon the sclates, and near to a mid-wall which had steps without upon the slates ; we ordinarily call them corby steps or petts, which reach from the tope of the syde wall to the house's roof. He some way unaccountably stepped of the sole of the window, and scam-

bled over to the petts, and so climbs up till he wan to the riggen of the house, and there he rids with a legg on every syde, drawing himself forward with his hands, till he wan to the chimney or lumb-head, which he took in his armes. His comerad was sensible when he rose, and therefore got up presently, and roused some people in the house to see what would be the event, who came down to the street, making as little noise as they could, least they should have awakened him. It being a summer night, they saw him very well, and he likewise looked down to them. Sometimes they observed him shaking his leggs, as if he had been spurring up a horse, smacking and cheeping with his mouth. Mean while, they below were very feared and concerned for him, praying and recommending him to the Divine protection, but they durst not speak above there breath. After he had diverted himself a while in this ridding postour, he thrusts himself back with his hands, till he came to the petts, and then came down upon them till he came over against the window, and then steept off upon the sclates, and catches hold of the window, and so went into his chamber, and lye down in his bed, and then slept on till the morning. His comerad comeing up, lye down with him. In the morning, they both rose, and, as they were putting on there cloaths, Ker begins to tell his dream, saying to his nighbour, "I dreamed this night, that there was a great shew to be seen upon the street in this town, like a stag-play, and I could not get it seen for the great croud of people that was there, till I looked about me and saw a man riding upon the highest horse in the world; and I thought there was no mounting of him but by stairs which were upon his syde. I thought I clamb up these stairs, and then I rod behind the man, but within a litle the whole people came running away from the show, and fell a stairing on me, as if I, or rather the horse I road on, had been the greatest show of the two; and thus they stood gazing a while, till I thought shame of my self, and so I came down!" His comerad gave him the interpretation of the dream. I had this passage from my father, who wrote under Judge Ker when he was at the lettron* in Edinburgh.

* Writing-desk.

The day on which the Marques of Argyle was execute, he was taken up some two hours or thereby in the fornoon in civill bussiness, clearing and adjusting some accounts, and subscribing papers. There being a number of persons of quality in the room with him, and while he was thus employed, there came such a heavenly gale from the Spirit of God upon his soul, that he could not abstean from tearing;* but, least it should be discovered, he turned in to the fire, and took up the tongues in his hand, making a fashion of stirring up the fire in the chimney, but then he was not able to contain himself, and turning about and melting down in tears, he burst out in these words, “I see this will not doe! I must now declair what the Lord has done for my soul! He has just now, at this very instant of time, sealed my chartour in these words: ‘Son, be of good cheer, thy sins are forgiven thee!’” And, indeed, it seemes it was sealed with another remarkable witness, for, at that very instant of time, Mr John Carstairs was wreastling with God in prayer in his behalf, in a chamber in the Cannongate, with his Lady, the Marchiones of Argyle, pleading that the Lord would now seal his charter, by saying unto him, “Sone, be of good chear, thy sins are forgiven thee!” The Marques hints at this in his speech. I had this from my father. “J. C.,” [James Couan.]

He eat a whole partridge at dinner, and after dinner took a litle nap, which was his ordinar. He was execute about four; and when he was opened, there was nothing found in his stomach, which was a demonstration that he was void of fear, otherwise he would not have had such a quick digestion.

It was said by several, that the late General Ramsay’s Lady appeared to him several times before his death; and that he was greatly delighted with her conversation.

In the year 1693, there was a gentlewoman who dyed at Edinburgh, and, some hours after her death, the body being laid upon the bed, and dressed up in deed-linnings; and there being a considerable number of

* Weeping; shedding tears.

gentlewomen in the same room, the corps rose up and sat upon the bed, in the sight of the wholl company, and called upon a woman by her name three times, who was sitting at the foot of the bed, and spoke, in the hearing of them all, these words : “ For lying, backbeiting, and slandering of my nighbours, which the world thinks but litle off, I am, by the righteous judgment of God, condemned eternally to the flames of Hell !” and then presently fell back, and spake no more.

Mss [Mistris] Hamiltoun, the Laird of Househill’s sister, who is my author, had this from a person who was present when this happened, if I rightly remember, who is own cousin-german, viz. Mss [Mistris] Grahame, maryed to Hary Grahame, merchant in Edinburgh.

M.DCC.VIII.

March.—Mr Andrew Tate tells me of one James Selcridge, whoe was a very singular Christian, Schoolmaster at Cambuslang. He was of a very singular access in prayer. His family was under very great straites. He had severall children, and not one grain of meal in the house; and all the kail in the yeard, except two or three stocks, wer cutt. His wife went out to cutt these, with the tear in her eye.* . . .

THE LIVES OF THOSE WHO WER FAMOUSE IN THIS
 CHURCH FOR PIETY AND LEARNING SINCE THE
 BEGUN DOUNFALL OF POPERY IN SCOTLAND.†

SIR DAVID LINDSAY OF THE MOUNT.‡

A man of honorable descent, and of great knowledge in these times, and a great lover of the truth; and did boldly condemn the pride, covetousness, superstition, and uncleannes of the Clergy; for which they hated him much: yet he went unchallenged, by reason of the respect and authority he was in. He did write diverse treatises, yet extant.

* A leaf (pp. 183, 184, of the original MS.) is here amissing. The contents are noted in the Index, viz. "Bishops. Covenanters. Mr James Ferguson on Timothy. Mr James Renwick. Mr John Menzies. Mr George Meldrum."

† These notices consist of the lives of thirty-eight individuals; which, being contained in Wodrow's BIOGRAPHIES, he has deleted all except the following. By a marking at the end, this portion appears to have been "Transcribed from the copy under Mr Matheu Crauford's hand, and collated by R. W., Dec. 1707." The numbers affixed to the following Lives are marked in the notes.

‡ No. 9 of Wodrow's List.

He lived while Popish idolatry was abolished, and died about the year 1560. His works are printed in several little books.

DAVID FERGUISON.*

He was in his youth trained up a glover ; and, after the Lord visited this land with the gift of the Gospel, he inflamed his heart with a vehement desire to propagat Christ's kingdome ; and therefor he left his trade, and went to school, and profited very much ; and entered very early to the work of the ministry after the Reformation, when there was no stipend or setled mentinance, and was a very powerfull preacher, and both wise and zealous, so soon as Ministers were setled, at Drumferling, where he continued to his death. He was a constant and zealous defender of the discipline of the Church ; and, in the year 1597, when the King pressed the Assembly to grant to Ministers to vote in Parliament, he being then the eldest Minister of the Church of Scotland, very vigorously opposed it, telling them that it was lyke the Trojans taking down there walls to bring in the wooden horse, by which they were destroyed ; and concluded,

“ Utero occultantur Achivi, aut aliquis latet error,
Equo ne credite Teucri.”

He died in the year 1598, having been a preacher nigh forty years, and a great furtherer of the work of Reformation. He was of a pleasent and facetious conversation, by which he often pleased and pacified the King when he was in a fury.

MR JOHN JOHNSTOUN.†

Mr John Johnstoun was born of honest parents, and, after he had passed his course in the University of St Andreues, and was made

* No. 18 of Wodrow's List.

† No. 22 of the List.

Master of Philosophy, he went abroad to France, and from thence to Geneva, where he studyed divinity, and became very familiar with Beza and other foraigne Reformed Divines, (as is evident by Mr Beza's Epistle to him, printed before Mr Rollock's Book, *De Vocatione*.) And about the 1590 he was made Professour of Divinity in the Neu Colledge of St Andreus with Mr Andrew Melvill, by whoes labour Popery was strongly beaten down and extirpate, and piety and learning advanced; soe that the fame of that University dreu many strangers both out of France and Germany, who gave a large testimony to the doctrine and order of the University by Mr Melvill and Mr Johnstoun, as appears by Piscator's Epistle before his Divinity Theses, p. 5. After he had done much good in that University, he dyed in the Lord, anno

MR PATRICK SIMPSON.*

Mr Patrick Simpson was born of honest parents. His father was rector of the grammer school of Dundee. He was among the first professors of the truth of the Gospel, and had several sones who were pious and learned Ministers, of whom this Mr Patrick was one. He was admitted to the ministry at the Church of and then transported to Stirline, where he continued till his death. He was a man of singular piety and learning, and a sincere assserter of the discipline and government of the Church of Scotland. He penned the Protestation given in to the Parliament at Perth 1606. He converted and edified many soules in and about Stirline, and he had an extraordinary manifestation from God, [as] is set down in the Fulfilling of the Scriptures. His life is written at large in manuscript. He published a learned and elaborat Compend of Church History in Sixteen Centuries. He died about the year 1616.

DOCTOR JOHN CAMERON.†

He was born in the city of Glasgow of honest parents, and was brought up in School and Colledge there, and excelled in learning. He

* No. 27 of Wodrow's List.

† No. 34 of Wodrow's List.

learned the French tongue from Dr Andrew and William Rivers, who came from France, and from time were students at Glasgow ; with whom Mr Cameron entered in friendship and familiarity. After he had passed his course of philosophy, and was made Master of Arts, he went into France, and had the government of some Noblemen's sons, where he became very famous. He was of a sharp and ready ingine, and of a subtil wit, and had a singular dexterity in disputing with the Jesuits ; so that his fame was so great, he was called to be Professour of Divinity at Salmur, where he continued with great applause for several years, until the Civil Warrs broke out in France. While he was there, he had a publick dispute with Daniel Tilenus, Professour of Divinity of Sedan, who was turned Arminian ; which is extant in print. After the Civil Warrs arose, he came to London, and had access to King James the Sixt ; who, finding him conformable to prelacy and ceremonies, made him Principal of the Colledge of Glasgow, in Trochrig's room.*

MR ALEXANDER HENDERSON.†

Mr Alexander Henderson was born of honest parents, and is said to be descended of the family of Fordel-Henderson, an house of good quality in Fife. He was brought up from his youth in the study of learning, wherein he so profited that he excelled the rest of his class ; and [when] he had passed his course of philosophy, he was made Master of Arts, and shortly after admitted to be Regent or Professour of Philosophy in the University of St Andrews, where he professed philosophy for several years with great applause. But he, wearieing of that study, betook himself to the study of Divinity, and shortly after was called to the ministry of Luchars, about two miles from St Andrews. But all this time, though his learning was great, yet he had made but small proficiency in piety ; but hearing of the fame of Mr Robert Bruce, who was at that time assisting at a Communion in Fife, Mr Henderson

* The remainder of this article is deleted, being inserted in Wodrow's Life of Boyd of Trochrig.

† No. 36 of Wodrow's List.

resolves to goe hear him, but so privatly as he might not be knowne. But the Lord made Mr Bruce's sermon to work so effectually on his heart and conscience, that he became a changed man, and fell seriously and in earnest to the study and exercise of piety, and became a bright and shining light.

In the year 1637, when the Service Book was urged on the Ministers of Scotland, he, with some few others, were the first that did supplicat against it ; and in all meetings that were held in the year 1637 and 1638 he was still present, and had a chief hand in penning all the Supplications and Protestations that were given in to the Counsellis and to the King's Commissioner, and most of them were penned by him ; and he was in so great esteem, that he was very unanimously chosen Moderator of the General Assembly 1638, where he showed ability, prudence, and fidelity.

Addenda to Mr Henderson.

And in the year 1639 he was appointed to conferr with the King's Majesty and his Councill, at Berwick, about the Church affaires then in question, where he gained much reputation. And again, in the 1640, he was sent to London, with some other Ministers, to give ane accompt to the English of the proceedings of the Covenanters in Scotland these years by past, where he behaved himself soe faithfully, prudently, and zealously, that he was much admired by the English. And in the year 1642 he was sent by the Commissioners of the Generall Assembly, with the Chancelour and the rest who were sent to mediat a peace betwixt the King and Parliament. In the year 1643, he, with Mr Samuel Rutherford, Mr George Gillespie, [and] Mr Robert Baylay, was sent Commissioners from the Church of Scotland to the Assembly of Divines at Westminster, where he did acquit himself to the great honnour of his nation, and had a cheife hand in drauing the Confession of Faith and Catechismes, with the Directory for Worship and Ordination. He continued at London untill the year 1646, and went with the rest of the Scots Commissioners to Newcastle, wher the King was with the Scots army, and had a conference with the King about Episcopacy ; and the King had a great esteem of

him for his learning and piety. He fell sick at Newcastle, and came from thence by sea to Leith, and from thence was carryed to Edinburgh, where he lived but about eight days. [He] then dyed, and was very honourably buryed in the Greyfreir Churchyard. He alwise lived unmarried. He published, when at London, a book against Episcopacy, and another against Independency. Ther wer several of his sermons printed.

MR ROBERT BARRON.*

[He] was born of very respective parents. His grandfather was Sir James Barron, Provost of Edinburgh. He was trained up in learning from his youth, and was soe excellent a scholar, that he was made Professour of Divinity at Aberdeen, where he strongly opposed Popery, and refuted the Jesuits in the North, and was valued for his learning. In the year 1638, he, with the rest of the Doctors of Aberdeen, did oppose the Covenanters, and went to England, and dyed at Newcastle. He published ane excellent treatise, *De Ob^o*. [*Obiecto* ?] *Fidei*. As for the metaphysicks, that wer printed after his death, they are said not to be his.

January, 1708.—Mr John Smith gives me this further accompt of Mr James Gordon, of whom above, which he had from his successor, Mr A. Wallace. That Mr Gordon, in the time of the seidge of Derry, was at Greenock, and fell under great impressions of the hazard and danger they wer in, and resolves to goe and see; and gets a boat, and goes to Derry Lough, where Major Kirk was lying with provisions, but either would not, (as many say,) or could not, get up for the crosse boom or chain the besidgers had fixed. He goes aboard one of the English ships, Captain Brauny—whither he was acquaint with him or not, the relator kneu not—and abused him for not venturing up the Lough, when the city was so much in strait. The Captain laid the fault on Kirk, and desired Mr Gordon to be silent, for Kirk stormed extraordinarily, and

* No. 38 of Wodrow's List.

said he would hang Mr Gordon. He went straight to him, and Kirk made him very welcome, and asked how he was? Mr Gordon told him, he heard he said he would hang him! Kirk took him to the cabine, and challenged him for his opprobrious language, and for his calling them couards. Mr Gordon told him he had said soe, for the desing [design] was easy. Kirk said it [was] impossible! Mr Gordon called for paper, and said he would drate [draught?] it to him. When he saw Mr Gordon's skill, he said, "I, but who will venture?" "I will venture, for one," says Mr Gordon; and Captain Brauny said he would venture, and another. And soe Kirk yielded, and commissioned them. The Captain's ship went up first, and broke [the] boom in the Lough, and the Captain was killed, yet the ship got through, and came up to the town, and was the means of releife to it, and Mr Gordoun stayed two dayes with the garrison, and placed the cannons right on the wall, and came back to Cardrosse. This accompt Mr Gordon gave to several of the elders, or [the Laird of] Cardrosse, from whom Mr Wallace had it.

About a year before his death, after sermon, the Session of Cardrosse mett in his chamber, about ordinary bussiness. Mr Gordon, after sermon, walked up and down the room, pensive; and said, "Gentlemen, you must think upon another Minister!" which astonished them all. He said noe more; but walked up and down. They went out from him, and when the elders wer their alone, they agreed that Ferms and Gilestoun should come to him to-morrow, in name of the session, and enquire more to the matter, and offer their help to remove any thing that was greivouse. Accordingly, to-morrow they came and visited Mr Gordon, who was very hearty with them, and in perfect health. Ferms broke on the discourse, and desired to know what he meant by what he said yesternight. Mr Gordon waved it; and when urged, he said in a pleasant way, "Prethy, let me alone, Ferms!" But they still insisted to have his reason, and told him they would remove any discouragment, &c.; and when he was obliged to say somewhat, he told them that treuly he had nothing greivouse to him in the parish, nor had any thoughts of going elswher, but had found a strong impulse on his spirit at the time, that he was not longer to preach to them, and he could give them noe reason

of it ; but he had remarked, that when he had such impulses, the thing still followed, and therfor he had said soe to the session. He was in perfect health then, and very chearfull, but in the end of the week he fell into a languishing distemper, and (if my relator remembers) never preached more. He continoued near a year under this distemper, and spoke to evry one of his parish, (as above,*) and made some of the most graceless gentlemen in the parish pray beside him ; such as old Ardoch and Cougraine. This accompt Mr Wallace had from the two elders that spoke with him, and it's notour in that place.

Mr John Smith tells me, further, that he had this account from Mr Wallace, who had it from ane English gentleman, weel acquaint with Mr Boyl's relations, and that heard it often from them : That (the Earl of Orrery, if I mistake not) the author of the Additions to Sidney's Arcadia, brother to the Hon. Robert Boyle, dyed about the year He had a sister at London, who kept house with Sir Robert. Some time after his death, she being alone in her chamber, (a good and pious lady, unmarried,) he came in at the dore, which exceedingly surprized her. She says, "Is this my brother Orery?" "Yes," sayes he ; "and I am come to acquaint you that two or three merchants, (whom he named,) that have such and such sums of money in their hands, (I think the money was designed for the use of the poor,) are just a breaking ; therfor, order Sir Robert immediatly to call for it, for within two or three dayes they will runn off!" And having said so, he went out at the dore, and she sau noe more. She, accordingly, acquaints Sir Robert Boyl, who that very day got up the money out of the merchants' hands ; and, accordingly, within three or four dayes they went off.

Afterward, Sir Robert and his sister conversing upon the head, Sir Robert ordered her, if their brother should again appear, to propose the three questions afterward set down, and to adjure him, if lawfull, to answer them. Within some dayes he did appear to her, and thanked her for the care she had taken in that affair. She proposed the questions to

* See *Analecta*, Vol. I. p. 41.

him, and in the name of the Trinity adjured him, if lawfull, to answer them. "I knou," sayes he, "these come from my brother! He is too curiouse."

The first was, "If it was his reall body he had while on earth?" To which he answered, it was not; it was an aeriall body he had received for this errand, and when it was over, he was to lay it down.

The second question, "What is the state of separate souls?" To this he answered, that was impossible for him to expresse, and much more for her to understand, the state of separate souls.

The third was, "What was the state of his soul?" He answered, he was with God, and would be ever with him in eternall happiness.*

M. M. [M. Miller,] Mrs Luke tells me this accompt, that she had from Mr David Broun some feu dayes before his death. The Sabbath night, if I remember, after he gave over preaching, and after which he never preached, but dyed in eight or ten dayes, he dreamed that he was preaching in the Neu Kirk; and, in the midst of his sermon, he was oblinded to stope, and fell a singing, Rev. i. 5, 6; which he wondered at. And when throu that, he thought he said, "Let not me marr the publick work; will none of you joyn with me in singing?" and stoped. Wher-upon seven or eight (whom he did not name) rose up and said, "Sir, we will joyn with you," and then he sung Rev. v. 11, "Worthy is the Lamb," &c.; and they joyning with him. He thought himself in the most heavenly elevated rapture that ever he was in, and awakned; and a sweet sett was left upon him of extraordinary spirituality and elevated affections for severall hours after he awakned. He never preached more in that Church, and dyed within eight or ten dayes. He added to my relatour, "M[argaret?] if I wer sure I wer to dye, I could tell you strange things of Christ and of Religion!"

Mr D. B. [David Brown] was certainly a great man of God, mighty in prayer, and ordinarily had a gale in his sermons, and was never out of

* Wodrow has the following memorandum: "Enquire at Doctor Sinclair about this."

frame in preaching, almost. He was more valuable for his spirituality in frame and seriousness then for the matter of his sermons, though that was very sweet and scripturall. He and Mr James Stirling wer honoured of God to be sone thrust out on the back of the Liberty 1687, and have been wonderfully ouned in conversion-work. And I have heard severall Ministers remark, that of the latter set of Christians, these in the South end of this shire, toward Neilstoun, doe almost oun Mr David Brown as the instrument of their conversion ; and these in the West, about Kilbarchan, &c., date theirs from Mr James Stirling's sermons. Happy wer they that got the first tidd before the generation was hardened by the Gospell ! And it's remarkable that, even then, Mr James Hutcheson and other old Ministers, that in his young dayes was extraordinarily usefull in conversion, since the Revolution was only almost made use of for confort and confirmation.

Mr David Broun was of a very quick and ready invention, and extraordinarily happy in dealing with awakned, exercised souls. He was under much exercise himself, when young, (see James Aird's Diary.) He was likewise singular for sympathy, and had much access to God in the behalf of others. Ane instance of this I'le set down, which I had from the person her self, Mistris Luke. She had been for some dayes buffeted with a very sad tentation, and was at the point of dispair, and under deep distresse. Mr David Broun, who was very intimate with her, yet she had not discovered her distresse to him in the least, was with her some hours on the Wensday's night. She was very cheary with him, and did not in the least intimate that she was under distresse. He told her he was going to Paisley to-morrou, but did not in the least intimate his desire she should goe thither. But (noe doubt from ane impulse in prayer for her, after their parting) the morrou morning sent his daughter to her by six in the morning, and desired her to goe to Paisley, and offered her a share of his horse ; but withall told her he belived he might be a litle longsome, and rather inclined she should be ther at sermon before. She kneu not what to think, but accordingly went to Paisley, wher Mr T[homas] B[rown ?] had his ordinary week-dayes sermon, and she heard him ; and he fell directly upon her case, and answered it

exactly and fully ; which gave her a compleat outgate. Mr David Brown only came at the close of the sermon, and heard it not ; but when she came in after sermon, he only rounded * in her ear, “ If you have gote worth your horse-hire in hearing Tam’s sermon, I am mistaken, and you have me to blame !”

Mistris Luke further tells me, that at my last Communion, (she had not communicat before, if I remember, since Mr David Broun’s death,) ventured forward, and gote litle ; but at the close of the Table, that place was born wonderfully home upon her with more then ordinary sweetness, 2 Joh. 8, which was the text I preached on after my Communion, though the Sabbath immediatly after I preached on another, yet the second, I was ledd to this without any knowledge of what was dealing with her.

She tells me further of a very extraordinary dream she had, a litle after my Communion. She thought her mother appeared to her, and was singing with ane extraordinary heavenly air, that she never heard the like. She bad her joyn with her, which she did, but was wonderfully short in sweetness of voice. At that time she was lou in her body, and under melancholy, after a young child’s death, which was very afflicting to her, because she had win to litle satisfaction as to the child’s salvation, and was really under apprehensions of death. She asked her mother, What was become of the child ? She answered, it was not fitt for her to know, but she ought not to vex herself about it ; that she was nou with another child, and that this would be the last tryall she would have to come throu of that kind. All this she told me, within a day or two after she dreamed it, (except the circumstance of her being then with child,) and that from this she had grounds to hope her tryalls would shortly be over. Since that time, she told me that other circumstance. I pray God may preserve her, and avert the last part of it, and I set it down before-hand, to see what Providence will bring out of it afterwards.—Feb. 1708.

* Whispered. An ordinary expression.

The following accompt of Mr James Hutcheson I had from Mr J. M'Douall, Mr James Stirling, and Mr A. Tate, who had them from himself. He was sone to Mr James Hutchesone, who was Minister of Carmonock, and was noe good man. A lybell was drauen up against him by Castlemilk, which is yet extant, and he turned out ; and he went up afterwards to England, and was setled somwher about Durham. His sone, Mr James, was with him in England, and was Chaiplain to some gentleman. He had a gift of prayer, but was intirely stranger to grace and exercise. He was in great admiration of a Minister that was in the parish wher the said gentleman lived, who was a neat eloquent man. Mr James went to see his sister, who was gentlewoman to some lady in that country, and very piouse and godly. After some converse together their alone, she proposed he might pray. He had noe great mind to it ; but, she insisting, could not weel refuse, and prayed in his formall dead way. After which he said, he thought, in breëding, he behoved to desire her to pray ; which she did, and with that spirituality and pouer as effectually convinced him that he was a stranger to Christ, and prayer, and religion. She spoke soe of Christ, and as one that was acquaint with him, that he was filled with love to Christ, and convictions of sin. She was stoped by her lady's calling for her, but Mr Hutcheson dated his conversion still from that prayer ; and when he came home, he fell presently out of love with his Minister, who, though a great man, yet was shortly laid aside for malignancy.

He added, that after[wards] the Lord enabled him to give her pears for plumbs. Many years after, when Minister at Killelan, his said sister was maryed on Mr Daniel Douglass, and she and he came to see Mr Hutcheson at Killelan. After some dayes stay, when they left him, he tooke his horse and convoyed them some miles, and in the road fell a speaking on regeneration, and the neu-birth, and the change at conversion ; and spoke with such closeness as God was pleased to blesse with Mr Douglass conversion, who kneu none of these things before, (although a Minister, if I remember,) and dated his conversion from that accidentall conference. Hou should thir instances recomend social prayer and spirituall conference !

I had this further accompt from Mr M'Douall, and Mr Hutcheson was pleased about twenty days before his death to tell me it himself; that in his young dayes he was appointed to supply the Merns Church. He fell to seek a text on Thursday and Friday, and could find none; and resolved to take a sermon with him that he had preached lately at Killellan. Accordingly, he rides up on Saturday, which was very stormy, and he was soe tussled with the storm that he could doe nothing. On Sabbath morning he gote up and prepared a Lecture, and looked over his Killellan notes; and when he came in to the pulpite he sau half a dozen of his oun Killellan people that had heard [it,] sitting just before him, which confounded him; and in the close of his prayer, before sermon, had that text, which he had never thought on before, "Thy name is as oyntment poured forth," &c., which he read and preached on; "and," as he expressed it, "I was not a quarter of ane hour in upon it, till I sau a dozen of them all gasping befor me!" He preached with great freedome all day, and fourteen or twenty dated their conversion from that sermon. He told me likewise, that when he looked throu the notes of his old sermons that had been soe usefull, he thought shame of them, and really burnt his first book. I asked him, what difference he remarked between the Gospell nou and in his young dayes? He answered, "The Gospell was never more purely preached, but the successe is much away." "I," said he, "Roberte, in my young dayes, I never almost set my foot in a pulpite or tent but I gripped two or three!" He told me the best day ever he had in publick, to his oun feeling, was at Eastwood first Communion in Mr Crauford's time, on the seal of the Spirit; and yet even then the Divil, by stricking in with ane expression of his, "that folk that had received tokens* and not communicat, and had given them back, had given back God's earles,"† got leave to distract a woman in Cathcart.

* Small pewter testimonials (like coins) given to intending communicants, and delivered to the Elders before taking the Sacrament.

† *Arrhæ*, an earnest penny. Servants in Scotland, when hired, accept of *arles*; being a piece of money, (a shilling or half-crown,) in token of their being lawfully engaged.

Mr John M'Lellan letter to my Lord Kirkubright. See in a paper by itself.*

A PROPHECIE OF MR JOHN WALWOOD, WHICH HE FORSAU A LITTLE
BEFORE HIS DEATH.

He told he forsau several things that wer to fall out in this land ; which are as follows: *1st*, That many of the Lord's people would appear in arms for the defence of the Gospell ; but that he was fully perswaded they would be broken and work noe deliverance, but the Lord would take a testimony of their hands. *2dly*, That after the breach of that party, the Gospell should be fully buryed in this land. *3dly*, After that, ther should not be a Minister in Scotland that any could converse with anent the case of the Church but only two, and they should seal the cause with their blood. *4thly*, That a dreadfull apostacy and defection should follou. *5thly*, Upon the back of these things, God would pour out his wrath upon the enemies of his Church and people. *6thly*, Many of the Lord's people should dye in the commone calamity, especially these who have made defection from the wayes of God. *7thly*, He was fully perswaded the stroak would not be long. *8thly*, Upon the back of all these things, ther should be the most gloriouse delivrance of the Church that ever was in Brittain. *9thly*, That this Church should never be any more troubled with Popery or Prelacy.

SOME WORDS OF A PREFACE BY MR JOHN WELSH AT A MEETING AFTER
THE BREAK OF BOTHWELL BRIDGE.

He said, "Sirs, O ! but I have great neuse to tell you this day ! But you may say, can ye tell us greater neuse then that these in Edinburgh ? There they are heading and hanging, and shedding the blood of saints ; but, saith he, I have greater neuse to tell you from my Master ; and these are, ' I see all Scotland in a field of blood ; I see all England

* Not in Analecta.

in a field of blood; but before that time be, the Church will gett a breathing, but she will fall asleep, and will not improve it; but the first awakning she shall get, the man shall step over the bedside in his children's blood, and then the Church will awaken !' " He also said it should be at such a juncture, as none of the Nations should be able to help another. Likewise he said, " Oh ! but any of you that have moen* with our Lord had need to pray that that sad day may be prevented ! But," said he, " the decree is past in heaven, and it's past remedy !"

SOME OF THE LAST WORDS OF MR RICHARD CAMERON, WHICH HE SPOKE
IN A SERMON DELIVERED BY HIM NEAR TO THE WATTER OF KEN,
IN GALLOWAY.

He told his hearers that that was the last day he would preach in the world, and that he had finished that part of his work his Lord and Master had put in his hand ! And soe it came to passe. The meeting being in a green mountain-side, he said, " This is the ground wher neither coulter nor sock hath gone, and yonder below is the ground which hath been ploued and laboured ; but the day is coming," said he, " wherin ther shall be as litle labour yonder as there is here ! How can that be ? say ye. I answer," saith he, " because there shall be noe man, for the land shall be utterly desolate ! Ther will be," said he, " two or three of the afflicted and banished who will be living in holes, and they will look out and see noe man ; and then goe from one hill to another, and see noe man ; then will they come to a great and fair palace, and one of them will say to another, ' I will goe in and see what is in this fair palace ;' and when he comes out he will say to his neighbour, ' Ther is noe man here !' And they will goe forward to another fair palace, and another of them will goe in, and see noe man there, and coming forth will say to his neighbour, ' Dwell thou in this fair palace, and I will dwell in the other !' His neighbour will answer, ' We will not dwell in them, for they wer built on the ruine of the people of God ; but,

* Moyen, interest.

neighbour, I'll tell you what we will doe ; we will burn them with fire !' And soe will become of your fair buildings that have built them on the ruins of the work of God ; they shall be all burnt with fire, and shall be desolate and ruined !" He told also, that a man should ride a daye's journey, and not hear a cock crou, the desolating stroak should be soe great ; neither should he see a house reek !

THE LAST WORDS OF MR ALEXANDER PETHAN, [PEDEN ?] CALLED HIS
TESTAMENT, UPON THE 28TH OF JANUARY 1686.

1st, He said God should lay Scotland desolate. 2dly, There should [be] desert of lands, yet God should spare and hide. 3dly, They should lye in caves of the earth, and be fed with meat and drink, and should look out of their holes, and look like those that had not tasted meat nor drink ; and should not have freedome to walk for stumbling on dead corpses. 4thly, That the stone cutt out of the mount should be avenged on the great ones of the earth, and the inhabitants of the land for their wickedness, but the Church should come forth with a bonny bairn-time of young ones at her back ! His desir was, that evry one should lye close as if they were not in the world, and soe hide and shutt up themselves, for nothing would doe, till once the Lord appeared with his judgments. He departed this life about two hours after he spoke these things.

SOME NOTES OF A PREFACE OF MR JAMES RENWICK.

" There is," saith he, " many looking for a delivry. Nou, for my part, I look for noe such thing ! I will not say but they may be instrumentall to cutt off some of the Lord's enemies ; but, I trou, we shall not have much to bragg of them when all is done. But if yow would look for a delivry aright, look for four things first, before it come, and I [am] sure they will come to passe ! 1. The cup must goe round ; round most the cup goe. It's begunn at the house called by God's name ; but it shall goe round ! Some there are who refused it, but they shall

drink it ; all ranks shall drink it. The nearer the brimm the sweeter, the nearer the bottome the bitterer. Unmixt, unmixt shall many of this generation drink it. That abominable tyrant on the Throne shall drink of it. The Chancelour shall drink of it. Prelates shall tast of it ; Malignants and Indulged shall tast of it ; and our oun touns-folks shall tast of it. *2dly*, The land shall be desolate, desolate shall the land be. *3dly*, Ther shall be noe art* to flee to ; neither hills, nor mountains, nor armies. *4thly*, His cause shall be rightly stated ; but ye may say, If the cup most goe round, and his cause be rightly stated, and the land laid desolate, and noe art to flee to, by whom shall his cause be stated ? I answer, It shall be by a remnant whom he will spare, and whom he will honnour to state his cause rightly. Then may ye look for Christ's coming to Brittain and Ireland. But there may be some poor bodies here saying, ' If the cup most goe round, and the land be laid desolate, and there be noe art to flee to, then what shall I doe ? ' My counsel to you, my freinds, is, that ye make sure ane interest in pretiouse Christ, that ye may shelter under the shaddow of his wings ! "

THE EPITAPH THAT MR JOHN LOCK WROTE OF HIMSELF, BEFORE HIS
DEATH, WAS—

" SISTE, VIATOR ! Hic situs est JOANNES LOCK. Si qualis fuerat rogas ? mediocritate sua se contentum vixisse respondet ; literis innutritus, eousque tantum profecit, ut veritati unice sitaret. Hoc, ex scriptis illius disce, quæ quod de eo reliquum est majore fide tibi exhibebunt quam epitaphum suspecta elogia, virtutes si quæ habuit minores sane quam sibi laudi, tibi in exemplum proponeret, vitia una sepeliantur, morum exemplum si quæras in Evangelio habes, vitiorum utinam nusquam mortalitatis certe (quod prosit) hoc et ubique. Natum A.D. 1632, mort. A.D. 1704, Oct. 28. Memorat hæc tabula brevi et ipsa interitura."

He told his freinds half a year before of his death. The lady in whose house he lived, I suppose Sir Francis Masham's, of Essex, la-

* Airt, point of the compass.

boured to divert from these thoughts, thinking it to be a fitt of melancholy, usuall to old age ; but he was very pressing to be alone, telling he had but half ane hour to live. When they came back, they found him dead, with his hands on both his eyes !

Aprile 1708.—This day, being in company with Mr David Blair, son to the great Mr Robert Blair, he told me, that his father did write his ordinary Lectures upon the Proverbs, but they are not at all designed nor ready for the presse ; and that, when Mr Hutcheson said to him one day, “ Pray, Sir, will you allou some of your papers to be printed ? ” he said, “ Noe, Brother, God has given to evry one their particular talent ; if he has given me any thing, it’s to preach the Gospell, and not to write ! ”

Mss [Mistris] Fullartoun, a cusin of Mr Durham’s, and Mr George Cample’s sister, tells me that her brother, Mr Cample, was educate by Mr Durhame. That Mr Durham, on his death-bed, was under some darkness, as to his interest in Christ, and said to Mr Carstairs, “ Brother, for all that I have preached and writt, ther is but one Scripture I can remember or dare grip to ; tell me if I dare lay the weight of my salvation upon it ? ‘ Whosoever cometh to me, I will in noe ways cast out. ’ ” Mr Carstairs said, “ Sir, you may depend on it, though you had a thousand salvations to hazard ! ”

Mr Andreu Turner told me, that preaching with Mr James Hutcheson a litle befor his death, he told him, “ Nou, Andrew, I have been preaching the Gospell upwards of forty years, and giving marks and promises of the Gospell, and yet ther is not a promise in all the Bible I dare make use of but that, ‘ Blessed are the poor in spirit, for theirs is the kingdome of heaven ! ’ ”

September 1708.—Mr James Stirling gave me thir follouing accounts of his father and uncle. His father, Mr John Stirling, Minister at Kilbarchan, was born of honest parents at . . . in Steuartoun. He was converted whan very young, about fourteen or sixteen, by a sermon of Mr Ephraim Melvil’s, who was then but a Chaiplain to some gentleman

there. His father putt him to school at Irwine. His exercise was soe great, that he began to weary of his learning, and to grudge the time that was necessary for his lesson, to be taken from reading and prayer ; and turned very pensive and melancholy. Mr David Dickson, who was wonderfully observing, and extremly gaining, and would have fished out a person's case, accidentally mett with him, and, observing him in a damp, in a very affectionate way asked what ailed him ? He told him that he was discouraged from his books, they took up soe much time from his exercise. Mr Dickson answered, " Doe not you think that a weaver is as really serving God, and treuly accepted [of] him, when he is sitting on his loom, counting his threads, as when at immediat prayer ?" This calmed him a little ; but his exercise encreased, and his grudges at his time's being taken up by his studyes ; and he took on a resolution to leave the school of Irwine, and goe home to his father's, and accordingly went out of toun ; and providentially Mr David Dickson coming in to toun, he asked wher he was going ? The youth told, after some reasoning on the head, that was like to have litle weight. Mr David Dickson said, " Weel," sayes he, " if you will goe, goe ; but take this with you, and resist it if you can !—' He that putteth his hand to the plow and looketh back, is not meet for the kindome of heaven,' "—and left him. The word had such a weight upon his spirit, that he turned back immediatly, and followed his studys at Irwine.

His exercise and concern had influence on his brother younger than he, afterwards Mr Robert Stirling. He sau his brother damped and sullen, and yet had his health, and he thought more to look to than he ; and he wondered what could be the matter ; and, when meditating what could be the matter, he lift up his eyes to heaven, and desired God would sheu him what it was troubled his brother. He kneu nothing then of prayer. The nixt Sabbath after this he went to Finwick, and heard Mr William Gutry. He was pressing people to praise God, and came to answer their objections that they had nothing to praise God for. " Praise God," sayes he, in his homely way, " if you have noe more, for this good day, and sun-shine to the lambs." This bred a conviction in him, that he had nothing to praise God for, and began a work of conver-

sion, and it was throughed * by the nixt daye's sermon in Steuartoun, wher the Minister preached on that [text,] "There is a man whoes wayes are clean in his oun eyes;" and that soon lett him see what ailed his brother. Mr John, the relator's father, had that remark frequently befor his death, in King Charles' time, that ther was such a deep corruption and unworthiness in all ranks in Brittain and Ireland, that God would not honnour any of them to be the instrument of our delivery; which came to pass, indeed, in King William's coming over, and the breaking of Argyle and Monnmouth, though he did not live to see these. It was Mr James Hutcheson's remark upon him, that "wheras it's ordinary that Ministers are most successfull at their first entry into a place, Mr Stirling had litle successe at first, but very great success afterward!" When he used to come among the exercised persons in or after the time of Steuarton sickness, which was much propagated by Christian conference and fellowship in societys, and was pressed to pray when but young, he answered, He could not pray! Any thing he could doe was but to sigh and murn. "Come away," said they, "if you can murn, you are a good lenth, and best for us."

Mr David Dickson, after the Restoration of King Charles, either in conference or preaching, my relator could not tell, said, "You will say, where is all the contendings? What is come of all the blood and prayers of many years, nou when all is overturned?" Sayes he, "Ther is the Confession of Faith and Catechisms, and these are more worth then all the blood or prayers that have been!"

At the good Countesse of Eglintoun's death, a litle befor it, ther wer a great sound of trumpets hea[r]d by Mr David Dickson, then in the house. He thought at first it had been some Noblemen coming to the house; but none appearing, he concluded it a piece of the ministry of angells!

Mr Maxwel's [mother's] grandfather, [who] had been blameless throu

* *Thoroughed*, perfected.

his walk, on his death-bed fell under great exercise, and gote a most kindly outgate, and he termed himself “a civil divil.”

It was asked by my father, at some old Ministers, What difference they remarked between the gifts God bestowed nou upon Ministers, and these in former times ? They answered, They wer much more eminent, these that wer good, in former times ; but nou, since the Revolution, the gifts wer more universall and diffusive ; lesse given to particular Ministers, but their number that had a competency much greater then before.

Mr George Campbell, S. T. P. at Edinburgh, was under very great darkness a while before his death, and was made to cry out, that he was filled with the anger of the Lord like a wild bull. He could not hear Ministers in their prayers speak of the losse would be of his death, or insinuate his usefulness, and bid them remove, if the[y] would pray, to another room, for he could not bear such expressions ; yet he gote ane outgate a litle before his death. Mr George Meldrum came in one morning, and asked him, “ Sir, have you met with Him whom your soul loveth ? ” “ I hope I have,” said he ; “ the Lord reward you for your labour of love about me.” His wife came in once to him in the time of Dr Rule’s illness, and told him she had been seing the Principall, and she was extraordinarily grieved about him, because he was under extraordinary pressures of spirit, and had noe sensible comfort. He said, “ That was noe extraordinary thing, and what made her soe much damped with it ? ” His wife answered, “ I think it’s ane ill token for the generation when the mouths of soe great and good men are shutt, and gett leave to speak litle for the edification of others at their death ! ” Mr Campbell answered, “ We have the Gospell to be the ordinary way of conviction, and communicating God’s mind to us. And when that is neglected, it’s noe great wonder though the more extraordinary means are made useless to us ! ” When his two good-sons, both Ministers, came unto him, on his death-bedd, they asked what he had to say to them ? He answered, “ What shall I say ? Be faithfull, O ! be faithfull and seriouse ! The

times may come to be such, that the sickereſt Miniſter of the Church of Scotland may be ſhaken !” And when a Miniſter [ſtanding] by, upon hearing this, endeavoured to convince him of the groundleſſneſs of his diſcouragement, ſince he really had God’s mind with reſpect to the generation, “ Miſtake me not,” ſays he, “ as I had the ſpirit of prophecy ! I don’t pretend to it ; and though I had it, yet you know Balaam had it likewise !”

Mr Ephraim Melvil was the perſon that was the inſtrument of Mr Durham’s conversion.

It is generally ſaid, that the old Lady Robertland gote peremptory aſſurances, that never any that ſhould come out of her ſhould goe to heaven ! And all her children, though ſhe was ane extraordinary Chriſtian, wer even in her lifetime extraordinarily profligate ; and in con-verſe with a particular friend, ſhe ſaid that her belly had been made bigg with faggots of hell.

My father gave this accompt, which he had from Mr Alexander Jameſon himſelf frequently. Mr Jameſon was ane extraordinary philoſopher, and when young, a ſtranger to Mr Rutherford at St Andrews. He diſputed for a vacant Regent’s place there, with another that was ane acquaintance of Mr Rutherford’s, that diſputed with him, and they wer ſoe far equal in their tryalls, that the matter came to the determination of a lott. Befor the caſting of the lott, the Principle, who was a litle ſuſpected as to his piety and principles, was appointed to pray ; and after prayer, the lott was caſten, and it fell on Mr Jameſon. Mr Rutherford was extremly ſtormy at this, and ſayes, “ Sirs, the prayer was not right gone about, and therfor the determination is not to be ſiſted in !” And without any more, he riſes up, and prayes himſelf, and the lott was caſten over again, and it fell upon Mr Jameſon again ! This perfectly confounded Mr Rutherford, and no doubt lett him ſee his raſhneſs and error ; and immediatly he turned to Mr Jameſon and ſaid, “ Sir, put on your gown, you have a better right to it then I have to mine !” And

after that, Mr Rutherford and Mr Jamison, on nearer acquaintance, wer extraordinarily intimate and bigg.

MR JOHN BEARD [BAIRD] HIS COVENANT WITH THE LORD.

“Having in my infancy being [been] given up in Covenant to God in baptisme, it pleased Him who hes mercy on whom he will, to reveall himself unto me, in some sueet manner and measure, and in my younger years to touch my heart (while a child) with sense of sin, and detestation of it, and remorse and mourning for it, and with some sense of my need of Christ, with love to him and his word, and desire to seek the Lord Jehovah, my rock and my portion; through whom I obtained mercy to grou up in a blamles, mild, and harmles conversation. Then, having passed my degrees at the University, He was pleased to water this bygone planting, and after some eminent wakenings, especially at some Communions, and by the ministry of Mr Robert Blair, and Mr Samuel Rutherford, these worthy men of God, he improved and carried on his good work in me, so that, then and since, once and again, have I closed and renewed Covenant with him, and that somtimes very expressly, and with such seriousness as I could.

“Nevertheless, finding, by sad experience, that my treacherous heart dealeth treacherously, both with him and with my self, soon forgetting and losing that lively sense of my covenanting, both as to its constraining pouer to duty, and refreshing pouer to comfort, so that, in tims of tentation, its force failes to resist, and in straits and sicknesses, when death looks me in the face, the hopes and comforts therof waver and yeilds litle support: Therefore, I find it necessar, for establishing my spirit in the holines and comfort of the covenant, to set about it yet more solemnly and expresly then ever; and not only in heart and by word of mouth, but in write, and under my hand, close againe the bargane with God in Christ, according to his offer in the Gospell. In pursuance wherof, this day, having prepared my soull therunto by solemn humiliation, fasting, and prayer, searching out and mourning over all former failings, and calling on God for his assistance, nou to make sure and

right with, and for strength to stand to it without malversation or transgression, by thir presents, I do solemnly and seriously ingadge my self to the Lord, and accepts of him in Christ to be mine, according to the tenour following ; protesting, that no defects in this deed be imputed to me, but that in Christ, a willing mind be accepted even for what is wanting or amiss, seing in nothing of right covenanting I allow my self to be short ; falling down upon my knees, then, with my heart and hands lifted up to heaven, I thus declare and covenant, subscribe and seal, with heart, mouth, and hands, acknowledging, O Lord God, that by nature I am lost, a son of death, and a child of wrath, both through originall and infinite actuall transgressions ; and that to me belongeth all the curses of the broken covenant of works, and all the threatenings of the violated laus ; and withall, that I am so deeply corrupted that I can doe nothing but sin and lose my self more and more ; so that of my self I am hopeless, irrecoverably plunged into sin and misery. But though I be thus fallen by iniquity, yet in Thee is help and salvation for me ; and blissed be Thou, who hast provided a way to escape through a new covenant, that hes thoughts of peace towards me, given Christ a ransom and atonement for righteousness and reconciliation, and offers thy self in him to be my God and Father, and to pardon, purge, and save me, if I will but accept of Thee in Him, upon thine own terms of repentance toward Thee, and faith towards Him, and hast proclaimed and made over this covenant of life and peace, in and by the word of the Gospell.

“ Therefore, as convinced of all these things, and believing the report of all the Law and Gospell to be true, I doe this day, before heaven and earth, renunce, abandon, and for ever reject, all my sinfull ways, the particulars wherof Thou knowest, desires that the feed [feud] may no longer stand between Thee and me ; and gives a bill of divorce to all my idolls, ill-humors, lusts, and passions, and whatsoever else is contrary to delighting in Thee, as my rock and portion, and contrary to the holines and purity of a redeemed one ; accompting all heart-whoring after strange delights a detestable iniquity, and resolving to intertain, no, not the least heart abomination, and that absolutly, universally, and without exception, or reversion, I bid farwell to all whatsoever is offensive

in Thy sight ; I take sin for my greatest evill and enemy, with which I will war for ever ; and resolves, through Thy grace, henceforth, to pursue that war faithfully in mortification of it, and watching against, so farr as it comes to my knouledge, especially against predominants and my beloved idolls, that hes most tyrannized and led me captive.

“I do also renunce all self-confidence or sufficiency to extricate my self out of my forlorn case ; my own righteousness being as rotten rages before Thee, and my own strength as weakness, my own witt as folly, and all my imperfect perfections utterly insufficient to bring me to life and glory ; and being so forlorn and self-lost, I, a broken dyvor,* flee to Thee for refuge, life and peace, grace and glory.

“Thee I take for my God and Lord, rock and releif, pattern and portion, and this in all the latitude, breadth, and length of Thy fair offer set down at large in Thy Holy Scripturs, and breifly sumed up by Thy servant, Mr Allan, in his treatise called Heaven Opened, especially from page 199 to 230, wherunto I consent, and wherof I accept for my felicity, and accepts of Jesus Christ Thy Son, even the blessed Jesus, for my Mediator, Redeemer, and Saviour, in whom alone I may have righteousness, reconciliation, and access to the Father. Him I imbrace in all his offices, desiring he may exercise them upon me, and for me, as I need ; and for that end, I intrust my soul, my salvation, and all my concerns, spirituall and temporall, unto Him as unto a faithful and able hand. And albeit I have many fears and doubts about my acceptance with Thee in this my clame to Thee and Thy Son, yet on Thy rich and free grace will I, do I, venture my self, hoping in Thy word, Matt. xi. 28, 29, ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart, and ye shall find rest to your soulls.’—John vi. 37, ‘All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out.’—Rev. xxii. 17, ‘And the Spirit and the bryde say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him [come and†]

* Bankrupt.

† Added by Wodrow.

take of the water of salvation freely.'—Jer. iii. 1, 'But thou hast played the harlot with many lovers ; yet returne againe to me, saith the Lord.'—Ver. 12, 'Goe and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause my anger to fall upon you, for I am merciful, saith the Lord, and I will not keep anger for ever.'—Ver. 14, 'Turn, O backsliding children, saith the Lord, for I am married unto you.'

“ And, upon the other hand, to Thee, in Christ, do I absolutely resign, surrender, and overgive my self, such as I am, to be Thy son and servant for ever ; to be for Thee and not for another, wholly dedicate to Thy honour and service, in heart, life, and all conversation. To Thee, Father, Son, and Holy Spirit, doe I offer up my self a living sacrifice, which is my reasonable service. I take Thee for my Sovereign Lord and Master, to be at Thy will and command in all things, subjecting my neck to the yoke of Thy holy statuts, hating every evill way, and esteeming Thy precepts concerning all things to be holy ; and resolves in Thy strength to observe and doe them, firmly covenanting not to allow my self in any known sin, nor in neglect of any known duty, less or more. And for this end, I give up my self to be sanctified and saved by Thee, and thoroughly furnished unto every good word and work, whatever I am or can doe that may be serviceable to Thee. I consecrate all to be forthcoming to Thee as thou shalt require, resolved no more to be mine own, but the Lord's, and for the Lord, living and dying, Thine intirely and sincerely.

“ I resigne also my self to Thy holy will and disposall in all things, putting a blank in Thy hand for lott and alluance ; resolving to submit to whatsoever Thou shalt carve or determine therein ; do to me or with me what Thou wilt, and I shall count it my sin to be refractory to Thy will and Providence in any thing, yeilding to the cross as well as the croun, in how far soever it may please Thee that I should wear it or bear it, content to take my lott as it falls with Thee, to refuse no suffering Thou calls me to. To Thee also I comitt all my cares and concerns, rolling all my burdens over on Thee ; devolving my through-bearing in hard tymes, and the preserving of me through snares, and

sliding hours of tentations, unto Thy wisdom and goodness, pouer and grace ; for so hast Thou called for at my hands.

“In like manner, I give up my family, so far as I have interest in them, unto Thee, that Thou mayest be a Father unto my children, a husband unto my wife, and they all a holy seed to serve thee, when I am gone, and partakers of this blised covenant, in its holines and blissings.

“And seeing Thou hast called me, not only to be Thy son and servant in Christianitie, but also in the Gospell, therefore, I consecrat my self to serve Thee therin, in all fidelity and diligence, to my pouer ; accounting it ane highest honor to be imployed as an ambassador of Thine for treating between Thee and Thy people ; and withall, I ingadge to take care that while I preach Christ to others, I my self be not a cast-away. And because sin will still duell in me, while I am in the body, I do herby declare and promise, through grace’s help, never to give my deliberat and hearty consent unto it, but to bear it as my burden and bondage, and to wrasle against it to my pouer, and to make it a matter of my daily repentance and prayer.

“And because it is not in man that walketh to direct his steps, I take Thee for my God and guide, even unto death, for wisdom, furniture, and strength, obtesting that Thy strength may be forthcoming to me, and perfected in my weaknes ; for without Thee I can doe nothing : Thou must bear my charges : Thou must fulfill and performe this covenant for my part and Thine ! O, establish my heart unto thee ! O, undertake for me ! Be surety for Thy servant for good. Let all my wants, and weakneses, and imperfections, be upon Thee for pardon and help ; that in Thee I may be compleat and glory, for in Thee doe I relay, and takes Thee for my cationer, it having pleased Thee so to undertake,—Jer. xxxi. 33, ‘ But this shall be the covenant that I will make with the house of Israell, after these days, saith the Lord, I will put my lau in ther inward parts, and write it in ther hearts, and will be their God, and they shall be my people.’—Jer. xxxii. 40, ‘ And I will make an everlasting covenant with them, that I will not turn away from them to doe them good ; but I will put my fear in their hearts, that they shall not depart from me.’—Ezek. xxxvi. 25, ‘ Then will I sprinkle clean water

upon you, and ye shall be clean : from all your filthynes, and from all your idolls, will I cleans you.'—Ver. 26, 'A neu heart also will I give you, and a neu spirit will I put within you ; and I will take away the stonie heart out of your flesh, and [I will] give you an heart of flesh.'—Ver. 27, 'And I will put my Spirit within you, and cause you to walk in my statuts, and ye shall keep my judgments, and do them.'—Hosea ii. 19, 'And I will betroath thee unto me for ever ; yea, I will betroath thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercyes.'—2 Cor. xii. 9, 'And he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness.' Most gladly, therefore, will I rather glory in my infirmitys, that the pouer of Christ may rest upon me.—Ver. 10, 'Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake ; for, when I am weak, then am I strong.'—1 Thes. v. 24, 'Faithfull is he that calleth you, who also will do it.'—Rom. vi. 14, 'For sin shall not have dominion over you ; for ye are not under the lau, but under grace.'—Phil. ii. 13, 'For it is God which worketh in you [both] to will and to doe of his good pleasure.'—Ezek. xxxvi. 27, 'And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and doe them.'—Deut. xxx. 6, 'And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soull, that thou mayest live.'

“And because in all this adventure I am not to faill, through inconsideration, infirmity, and tentation, I make bold humbly to protest, that unalloued miscarriages, transgressions, and shortcomings, contrare unto the deliberate and settled bent and purpose of my soull, may not be imputed to me as a violation or revolt, nor may make void that covenant ; as Thou hast declared, Ps. lxxxix. 30, 'If his children forgett my lau, and walk not in my judgments ;'—ver. 31, 'If they break my statutes, and keep not my commandments : '—ver. 32, 'Then will I visit there transgressions with the rod, and there iniquity with stripes.'—Ver. 33, 'Nevertheles, my loving-kindnes will I not utterly take from him, nor suffer my faithfulness to fail.'—Rom. vii. 15, to the end, 'For that

which I doe I allou not : for what I would, that doe I not ; but what I hate, that doe I.—Ver. 16, ‘ If, then, I doe that which I would not, I consent unto the lau that it is good.’—Ver. 17, ‘ Nou, then, it is no more I that doe it, but sin that duelleth in me.’—Ver. 18, ‘ For I knou that in me (that is, in my flesh) duelleth no good thing : for to will is present with me, but hou to perform that which is good I find not.’—Ver. 19, ‘ For the good that I would I doe not, but the evil that I would not, that I doe.’—Ver. 20, ‘ Nou, if I doe that I would not, it is no more I that doe it, but sin that duelleth in me.’—Ver. 21, ‘ I find then a lau, that, when I would do good, evill is present with me.’—[Ver.] 22, ‘ For I delight in the law of the Lord after the inward man.’—[Ver.] 23, ‘ But I see another lau in my members, warring against the lau of my mind, and bringing me into captivity to the lau of sin which is in my members.’—[Ver.] 24, ‘ O wretched man that I am ! who shall deliver me from the body of this death ?’—[Ver.] 25, ‘ I thank God, through Jesus Christ our Lord. So then, with my (the) mind I my self serv the lau of God ; but with the flesh the lau of sin.’—Jer. xxxi. 34, ‘ And they shall teach no more every man his neighbour, saying, Knou the Lord, for they shall all knou me from the least of them to the greatest of them, saith the Lord ; for I will forgive their iniquity, and I will remember their sin no more.’ O let all involuntary breaches be forgotten ! And when I am overdrauen with tentation or corruption, doe Thou recover me again, and let no failings put me out of favour with Thee.

“ And nou, O Lord, what wait I for ? My hope is in Thee. Thee have I taken, and does take, for my covenanted freind, head, husband, and Lord. To Thee have I given up my self, in a marriage, to be Thy betroathed one ; yea, Thy bound servant for ever ; to live by Thy laues, and to be ruled by Thy Word and Spirit ; to be saved by Thee in Thy way, to be sanctified, washen, renewed, &c. by Thy grace ; and in end, to obtain everlasting life, through the Lord Jesus Christ. And this Covenant I desire may be sure and steadfast, never to be forgotten, ratified in heaven with Thee, and sealed upon my conscience. Sure it is (I knou) on thy part, writen in the Old and Neu Testaments, confirmed

and sealed by the blood of Jesus ; let my heart also be made right with Thee, and established in this Covenant, never to goe back, flinsh or re-sile in the least, but dayly to endeavor faithfully and vigorously to live up to the ends of this Covenant ; keeping close with Thee, abiding in Christ, bringing forth fruit in him, walking in all tenderness, humility, and godly fear before Thee. This is my purpose, and shall be my study through grace, Ps. cxix. 106. I have suorn, and I will perform it, that I will keep thy righteous judgments ; and becaus this is only ane abridgment of the bargan, I beg humbly to protest for liberty to extend and reneu it as I shall find cause, and to add and insert such other clauses and articles hereof, (not here exprest,) as shall be found needful ; declaring, that I am not willing to deal loosly or deceitfully with Thee, nor willing to want ought of Thee offered in the Gospell, nor refuse any of the conditions and laus in Thy Covenant, from the meanest to the greatest, hou cross soever to flesh and blood. Nou, to all this blissed bargane I give my hearty consent and assent, and sets to my Amen before Thee, the searcher of hearts, and the Lord Jesus Christ, and all the elect angells ; and in testimony therof, as I have uttered these words with my mouth, so I have written and subscribed them with my hand, at Pasley, the 3d of June, 1682 years. (*Sic subscribitur*) MR J. BAIRD."

MY SOULL'S REVEU, AND AFTER THOUGHTS OF THE FOREMENTIONED
COVENANT.

" Nou this blissed deed is done. I take heaven and earth to record, that this day this Covenant is agreed, transacted, and finally ended, never to be reversed. Amen. Amen. Halelujah, Halelujah. What then shall I say ? Am not I, O Lord God, become Thine, and Thou mine ? and Thy desire towards me ? May I not, from this day forward, date much good ? Shall not goodnes and mercy (wherof humbling exercises and needfull tryalls and corrections are a part) follou me all the dayes of my life, and convoy me fair in over the border of eternity ? Shall I not surly be thine, when Thou makes up Thy jeuells, in life and

in death, wholly the Lord's ? So that to me to live is Christ, and to die shall be gaine ; and life, glory, and immortality, shall be mine.

“Is not nou that gulph shut, and I escaped, so that I may say, ‘ Let me depart in peace when thou wilt, for mine eyes have seen thy salvation ?’ This day I am of neu secured, Rom. viii. 1, ‘ Against which the gates of hell shall not prevail.’ Heaven and earth, be astonished at this winder of mercy, that the Lord Jehovah hes this day avouched [me] (a poor worm) to be His, and granted to me to avouch him for mine, and not refused my claime ! What am I, or what's my father's house, that Thou hast brought me hitherto ? Is this the manner of man, O Lord God ! What infinite blissedness am I nou stated in, wherein I desire to bliss my self, and satisfiedly to acquiesce, houeever my lot shall fall in things not necessary to salvation, 2 Sam. xxiii. 5, ‘ [Although my house be not so with God ; yet he hath made with me an everlasting covenant, ordered in all things and sure : for this is all my salvation, and all my desire, although he make it not to grow.]’ Only, Lord, let thy word be established, wherein thou hast caused thy servant to trust. What thou hast spoken with thy mouth, and caused me to speak with mine, fulfill it with thy hand. So be it, O Lord God. And in the faith therof, I desire to be comforted, and humbly to triumph and boast over all that ailles me, or can befall me, after the tenor of what is sumarly set down by thy servant Mr Allan, in the forementioned treatise, from page 232 to 254.

“Nou, blissed be the Father of Mercies, who condescends to take such a wretched and worthless one into covenant and favor, and blissed be his Eternall Son, Jesus Christ, who payed the ransome for me, and by his death and sufferings opened a door of access unto this grace wherein I stand ; and blissed be the Holy Ghost, for touching my heart with pouer, and making me to have a sense of and mind unto these things, which so nearly concern my peace.

“Salvation to God and to the Lamb ! Worthy art Thou of all glory and honour, with all about the throne bliss ye ! And I subscrib my self debtor eternally to praise Thee.

“(*Sic subscribitur*)

MR J. BAIRD,

“ *Debtor of Free Grace.*’

M.DCC.IX.

• • *March* 1709.—This day Mr Andrew Tate told me what folloues. He had this accompt of the follouing death from Leutennant Dickson, who was witness to his exite and buriall. While the troupe (or company) was at the Blair of Athole, a litle after the Revolution, ther was one Ensigna or Lieutenant Mosman, if my relator has not forgott his name, that was very profligate, and had that ordinarily for his oath, “The Devil blou me up in the air !” The man fell ill at the Blair of Athole ; and when near his death, ther was a great deal of ravens came about the house, and a horrible noise about ; and ther was ane extraordinary terrour begann to appear in the man’s countenance, and it seased the relator and the rest of the spectatours. They durst not on any terms stay in the room with the dying man ; and from mere terrour they left the room, and he dyed his alone.

When he came to be burryed, ther wer severall expresses sent for a mortcloath, but all of them wer deteaned some way or other ; and it came not till they wer at his grave. When they lift the coffine to put it in to the grave, though the grave was fully wide and long, the coffine, the body in it, hang for a considerable time its alone just above the grave, and for a litle they could not all put it in the grave ; which was a strange judgment upon his very body, for his horrid oath !

About the year 1686 or 1687, ther was a party of souldiers quartered in Neumills, and abode in ane old castell of my Lord Loudon’s in Neumills. If I forgett not, it was one Inglish that commanded them. Some of these souldiers went out to the country about, and gote a man at family-worship, and he did not answer their queries. Upon which they barbarously murdered him, and cutt off his head ; and ane souldier, in particular, putt it upon a stick, and brought it to the court of the castle,

wher they wer, and plaid [played] at the foot-ball with it ! Within a day or two, that souldier in the morning was found in the same court with his neck brocken, and his brains dashed out. Noe accompt could be given of it, but it was supposed he either threu himself, or fell over a high wall of the castle. This my relatour tells me is most certain, and he had it from good hands in the place.

The same person tells me ane accompt he had from a woman of great piety and good sense, lately, in the West country ; I suppose it was his sister, and he promises to gett it attested under her oun hand. Some moneths since, she dreamed that she was in the Church of Irwine, wher ther was a great multitude of people, and suddenly the whole house was filled with the blackest of darkness. Near her ther was a Nobleman and his Lady, (Erle of Glasgow and his Lady,) and they rushed all out of the Church. The Nobleman bade his Lady keep closse by this person, and she should be safe. And, accordingly, they went to goe to the coach. When going, they sau a place in the east clear up ; and the appearing in that clear place of the heavens [of] Christ Jesus, and befor him the Nobility of Scotland with red bloody spears in their hands, in two companys. And Christ putt as it wer forth his hand, and said, “ Goe, I have noe more service for you ! ” and, as it wer, swept them away with his hand, and all cleared up. This left such ane impression of terrour and confusion upon the person’s spirit, as continued for upwards of eight dayes.

He tells me further, that within these feu weeks, he went to see John Wood of Lickpriuick, ane old, sensible, knowing Christian and sufferer, on his death-bed ; who told him he longed much to see him before he dyed, and to communicate what folloues to him. He is very positive that this Union will be turned about to the advantage of this Church, and will be ane inlett unto the Reneuing of our Covenants. That the Lord began that work, and hath been carying on the covenanted work of Reformation by severall steps, and suffered many things to fall in that seemed hindrances therto ; and yet gradually brought good out of

them, and advanced his work piece by piece. He thinks the honest party of England will come to have their eyes opened, and be made weary of Prelacy. And added, I am an old dying man, and I tell this on my death-bed to you, that is but young, that you may remember it. He fell a speaking about the present Separatists from ordinances, and said, "I had my own difficultys about these folks' way, and sett severall times apart for wrestling and prayer anent light in this matter; and the result of all was, that Scripture [was] born in upon him with a great deal of force and pouer, 'Behold, they kindle a fire, and compasse themselves about with their own sparks; but this shall they have of my hand, ye shall lye down in sorrou!'"

He tells me, that the Lady Baldune kept a very exact Diary. He saw it from the Countess of Loudon, and she got the first saving awakning and convictions from some sermons upon the hills, and was in a great strait about hearing the indulged Ministers, and, particularly, about settling under Mr Ralph Rodger's ministry; and, after time sett apart for fasting and prayer, that place was sett home upon her with very much life, "A threefold cord cannot be broken," which she understood of here keeping up the unity and peace of the Church, and it cleared as to the damp she was under.

This brings me in mind of a passage that fell out lately, in the year 1707. I read Mr Macmillan's deposition by act of the Commission, and there was one Margaret King, weak, and yet some way seriouse, that went [out] of the Church. She told me, that going home between sermons that day, she grew very confused, and, in the multitude of her thoughts, went at the lang brigg, that place came in with a strange remarkableness in it, "Thou hast made me the keeper of other folks' vineyards, but mine own have I not kept!" She understood this, though she said she knew not well how to think of it, as relating to Ministers their proces against Mr Macmillan; whereas I endeavoured to convince her, that the plain meaning of the place rather related to herself, as looking to the public management of Ministers, and not to her own soul's state.

Upon this head, I cannot omitt some very eminent instances of very terrible outbreakings in this neighbourhood, among those that have separated from ordinances since the Revolution. I shall drau noe particular positive consequences from them, nor directly charge them upon the party ; but I cannot but remark them as Providences, which, if it be once proven, their way is wrong, and a leaving God's ordinances, and casting groundlesly at God's sent servants, doe discover the depth of justice in leaving people that forsake his institutions to fall foully. The first instance is of William Young, in Egilsham, who appeared very much in the time of the first Assembly 1690 against the ministry, and was, if I be not misinformed, sent in with others from that party with a protestation against the lafulness of the Assembly, and the hearing the present ministry ; and at the very same time was lying in a tract of adultery, which within a litle broke up, and he confessed it, and satisfied in Egilshame congregation for it, as is noturly known.

Another instance is of in the parish of Kilbride, living at the Pile, a great stickler against hearing the ministry, and a reproacher of Ministers and Elders ; and, in the midst of all, used to steall corn and vittall out of his neighbour, James Park, the Elder of that proportion, his barn, in the very time of his being at family-worship in his own house. This he was convict of by the Laird of Gilbertfield, and he fledd to Ireland, and the story is notourly knouen.

A thrid instance is of Jonet Gemble, wife to Andrew Thomson, in Hil-head of Carmonock, a very passionat woman, and horrible in imprecations ; who, for that terrible expression to her husband, "The devil tirl the skinn off you, and make a winnock (window) to hell of it !" was ordered to be excommunicat with the greater sentence ; but it was stoped by her seeming repentance. She was a most violent and passionate exclaimer against Ministers and the ordinances, and yet continoues a closse follower of Mr Macmillan, when he comes into these bounds.

Another instance is William Anderson, in Cathcart, who was a noted withdrawer from ordinances, and spitefull maligner of the Gospell and the ministry. About three years since, after horride dissimulation, murdered his own wife and a young infant ; and after he had, in probability, been attempting to cutt his own throat, drowned himself in the water

beside his own house.—I may add, James Biggart, a very sensible person, in Eastwood, of very great knowledge, though I must say not so envenomed as several are, fell in fornication with his brother's wife's sister, besides some other peices of cariage in Mr Crauford's time, that wer not soe fully made out; and yet he is the most topping of that sort hereabout.—I may add, John Jameson, Andrew Paul's* goodson, in Eastwood, who was carryed away with the madness of the spiritts, and habitually leaves his family, and will not look near them once in a year, but vages † and wanders up and down the country.—I may add, Alexander Steuart, in Erskin parish, excommunicat by us for blasphemy, was a while a Separatist, and still a maligner of the ministry.—And, if such a number as these are soe near us, what collections of this nature might be made up and down the country, if a crosse search and enquiry were made?

What folloues here, I have in conversation with old Mr Patrick Simson, whose memory was most exact. What concerns Mr Gillespie, and the Marquise of Montrose, I read over to him, and he corrected. The rest are hints I sett down after conversation, when two or three days with him in his house at Renfreu in the year 1707.

[ACCOUNT OF THE LAST ILLNESS AND DEATH OF MR GEORGE GILLESPIE.]

“Mr George Gillespie, being Moderator of the Assembly held at Edinburgh, July 12, 1648, was all the time thereof, as also half a year before, in a greater weaknes of body than ordinary; that being nou come to a height, which long before had been a gathering. He had a great hoast and sweeting, ‡ which in the time of the General Assembly began to grou worse; but being extraordinarily (so I may say) upheld, was not so sensible as when the Assembly dissolved it appeared to be. On occasion wherof, the next Wensday after the rising of the Assembly,

* MS. iii. 240.

† From Lat. *vagare*, to wander. The word *stravague* is still in use.

‡ Cough and perspiration. This appears to have been a case of consumption, with the not unusual termination of cough and colliquitive sweats.

he went with his wife over to Kircaldie, there intending to tarry for a space, till it should please the Lord, by the use of means, to restore him to some more health to come over again. But when he was come there, his weaknes and desease greu daily more and more, so that no application of any strenth durst be used towards him. It came to that, he kept his chamber still to his death; wearing, and wasting, and hoasting, and sweating. Ten dayes before his death, his sweating went away, and his hoasting lesned, yet his weaknes still encreased, and his flux still continoued. On Wensday morning, which day he began to keep his bed, his pain began to be very violent, his breath more obstructed, his heart oppressed; and that grouing all the nixt night to a very great height, in the midst of the night ther wer letters written to his brother, and Mr Rutherford, and Mr John Rou, his death approaching fast. On Friday all day, and Thursday all night, he was at some ease. Friday at night, till Saturnday in the afternoon, in great violence, the greatnes of pain causing want of sleep. Mr Rutherford and Lord Craigihall came to visit him. Thus much for his body. Now I'le speak a litle of what concerned his soul, and the exercise of his mind, all the while.

“*Munday, December 11, [1707,]* came my Lords Argyle, Cassils, Elcho, and Wariston, to visit him. He did faithfully declare his mind to them, as publick men, in that point wherof he hath left a testimony to the vieu of the world, as afterwards; and the speaking was very burdensome to him and troublesome, yet he spared not very freely to fasten their duty upon them. The exercise of his mind all the time of his sickness was very sad and constant, without comfortable manifestations, and sensible presence for the time; yet he continoued in a constant faith of adherance, which ended in ane adhering assurance, his gripps grouing still the stronger.

“One day, a fortnight before his death, he had leaned down on a litle bed, and taken a fitt of faintnes; and his mind being heavily exercised, and lifting up his eyes, this expression fell with great weight from his mouth, ‘O, my dear Lord, forsake me not for ever!’ His wearynes

of this life was very great, and his longing to be releived, and to be where the vail would be taken away.

“ *Teusday, December 14, [1707,]* he was in heavy sicknes, and three Pastors came in the afternoon to visit him, of whom one said to him, ‘ The Lord hath made you faithfull in all he hath imployed you in, and it’s likely we be putt to the tryall ; therfor, what encouragment give you us theranent ? ’ Wherto he answered, in feu words, ‘ I have gotten more by the Lord’s immediat assistance then ever I had by study, in the disputes I had in the Assembly of Divines in England ; therfor, let never men distrust God for assistance that cast themselves on him, and follou his calling. For my oun part, the time that I have had in the exercise of the ministry is but a moment ! ’ To which sentence, another Pastor answered, ‘ But your moment hath exceeded the gray-heads of others ! This I may speak without flattery. ’ To which he answered, disclaiming it with a ‘ noe ; ’ for he desired still to have Christ exalted, as he said at the same time, and another. And at other times, when any such thing was spoken to him, ‘ What are all my righteousnesses but rotten raggs ? All that [I] have done cannot abide the touchstone of his justice. They are all but abominations, and as an unclean thing, when they are reconed between my God and me. Christ is all things, and I am nothing ! ’ The other Pastor, when the rest wer out, asked, ‘ Whither he wer enjoying the comforts of God’s presence, or if they wer for a time suspended ? ’ He answered, ‘ Indeed, they wer suspended. ’ Then, within a litle while he said, ‘ Comforts ! ay comforts ! ’ meaning that they wer not easily atteaned. His wife said, ‘ What reck ? the comfort of be-living is not suspended ! ’ He said, ‘ Noe ! ’ Speaking further to that his condition, he said, ‘ Although that I should never see any more light of comfort than I do see, yet I shall adhere, and do belive that He is mine, and I am his ! ’

“ The next morrou, being Friday, he not being able to write, did dic-tat out the rest of a paper, which he had been before writing himself, and did subscribe it before two witnesses, who also did subscribe ; wherin

he gave faithfull and clear testimony to the work and cause of God, and against the enimes therof, to stope the mouths of calumniators, and to confirm his children.

“ In all his discourses this was mixed as one thing, that he longed for the time of releife, and rejoiced because it was so near. His breath being very short, he said, ‘ Wher the hallelujahs are sung to the Lamb, ther is no shortnes of breath !’ And being in very great pain all the Friday night, his mother said in the morning, ‘ In all appearance you will not have another night !’ To which he said, ‘ Think you that your word will hold good ?’ She said, ‘ I fear it [will] hold over good.’ He said, ‘ Not over good.’ That day he blessed his children and some others, (Mr P[atricks] S[imson] the writer of this,) and said, ‘ God bless you ; and as you carry the name of your grandfather, so God grant you his graces !’ That afternoon, being Saturday, came Mr Samuel Rutherford, who among many other things said, ‘ The day, I hope, is dauning, and breaking in your soul, that shall never have an end !’ He said, ‘ It is not broken yet ; but though I walk in darknes, and see no light, yet I will trust in the name of the Lord, and stay upon my God !’ Mr Samuel said, ‘ Would not Christ be a welcome guest to you ?’ He answered, ‘ Welcome ? The welcomest guest that ever I sau !’ He said further, ‘ Doth not your soul love Christ above all things ?’ He answered, ‘ I love him heartily. Who ever kneu any thing of Him but would love Him ?’

“ Mr James Wilson, going to pray, asked, ‘ What petitions he would have him to put up for him ?’ He said, ‘ For more of himself, and strenth to cary me throu the dark valley !’

“ Saturday night he became weaker, and inclined to drowsines and sleeping, and was discerned in his drousinnes a litle to rave ; yet being till the last half hour in his full and perfect senses, and having taken a litle gelly and drink, about half ane hour before his death, he spake as sensibly betwixt as ever, and blessed some persons that morning with very spirituall and heavenly expressions. About seven or eight of the clock his drouzines increased, and he was overheard in it speaking (after he had spoken more imperfectly some words before) these words,

‘Glory ! Glory ! A seing of God ! A seing of God ! I hope it shall be for His glory !’ After he had taken a litle refreshment of gelly, and a litle drink throu a reed, he said that the giving him these things made him drousy ; and a litle afterwards, ‘Ther is a great drouzines on me, I knou not hou it comes.’

“His wife, seing the time drau near, spake to him and said, ‘The time of your releife is nou near, and hard at hand !’ He answered, ‘I long for that time. O ! happy they that are there !’ This was the last word he was heard sensibly to speak. Mr Fredrick Carmichael being there, they went to prayer, expecting [death] so suddenly. In the midst of prayer, he left his ratling,* and the pangs and fetches of death began thence ; his senses went away. Wherupon they arose from prayer, and beheld till in a very gentle manner the pinns of his tabernacle wer loosed.

“He said, (*supra*,) ‘Say not over good,’ because he thought she wronged him so far, in wishing the contrary of what he so longed for.

“Mr Carmichael said, ‘You have been very faithfull, and the Lord has honoured you to do him very much service : and nou you are to get your reward !’ He answered, ‘I think it reward enough, that ever I got leave to do him any service in truth and sincerity.’ ”

This account† was dictated me by Mr Patrick Simson, Mr Gillespy’s cusine, who was with him in his last sicknes, and at his death, and took minutes at the time of these his expressions. I read it over, after I had written it, to him. He corrected some words, and said to me, “This is all I mind about his expressions toward his close. They made some impression on me at the time, and then I set them down. I have not read the paper that I mind these forty years, but I am pretty positive these wer his very words.”—A day or two after, I went in with him to his closet to look for another paper, for nou he had almost lost his sight ; and in a bundel, I fell on the paper he wrote at the time, and told [him] of it. When we compared it with what I wrote, there was not the least varia-

* The “death-rattle” in the throat of the dying man.

† Mr Wodrow has inserted a paper in this part of the MS., which it has been deemed proper to preserve.

tion 'twixt the originall and what I wrote, save ane inconsiderable word or two, here altered; which is an instance of a strong memory, the greatest ever I knew.

September 8, 1707.

(Subscribed)

R. WODROW.

What follows about Mr Gillespy, I wrote also from Mr Simson's mouth.

“George Gillespy was born January 21, 1613. He was first Minister at Weemyse, the first admitted under Presbytery, 1638. He was Minister at Weemyse about two years. He was very young when laureat, before he was seventeen. He was chaplain first to my Lord Kenmure, then to the Earle of Cassils. When he was with Cassils, he wrote his ‘English-Popish Ceremonies,’ which, when printed, he was about twenty-two. He wrote ‘A Dialogue between a Civilian and Divine,’ a piece against Tolleration, intituled, ‘Wholsome Severity reconciled with Christian Liberty.’ He dyed in strong faith of adherence, though in darknes as to assurance, which faith of adherence he preached much. He dyed December 17, 1648. If he had lived to January 21, 1649, he had been 36 years.

“The last paper he wrote was, ‘The Commission of the Kirk’s Answer to State’s Observations on the Declaration of the Generall Assembly, anent the Unlawfulness of the Engagement.’ The Observations were penned (as my relator supposes) by Mr William Colvil, who wrote all these kind of papers for the Committee of Estates, and printed during the Assembly, wherof he was Moderator. They could not overtake it, but remitted it to the Commission to sitt on Munday; and Mr Gillespy wrote the Answer on Saturday, and the Sabbath when he (the thing requiring hast) stayed from sermon, and my informer, Mr Patrick Simson, transcribed it against Munday at ten, when it passed without any alteration. And just the week after, he went over to Fyfe, wher he dyed. He was not full ten years in the ministry. He had all his sermons in England, part polemically, part practically, prepared for the press; and but one copy of them, which he told the printer’s wife he used to deal with, and bad her have a care of them. And she was prevailed on

by some money from the Sectarys, who wer mauled by him, to suppress them. He was very clear in all his notions, and the manner of expressing them. Ther are six vols. in 8vo, manuscript, which he wrote at the Assembly of Divines, remaining."

[SOME PARTICULARS RELATING TO THE MARQUISE OF MONTROSE.]

What folloues * as to the late Marquise of Montrose, I wrote from Mr [Patrick] Simson's oun mouth, and read it over to him, and he made some additions and amendments; and after reading it over a second time, being write amonge the rest of thir Short Narratives, he desired me to transcribe it *in mundo*, and he would signe it, being the only person nou living, for many years, present at what passed 'twixt the Commission and the Marquise. This I delayed a litle, and then the papers where this account is wer mislaid till Mr Simson's death. I now transcribe this from the scroll I wrote, and after reading, Mr Simson approved of. (Signed) R. WODROW.

"Anno 1650, about May 20, being Munday, in the morning before the Marquise of Montrose had his sentence from the Parliament, some Ministers, Mr James Guthrie, Mr Robert Trail, Mr James Durham, and Mr Mungo Lau, appointed by the Commission, went in to the Tolbooth of Edinburgh, to the room wher Montrose was kept by Lieutenant-Colonel Wallace.

"Mr James Guthrie began and told the Marquise, there were severall things might marr his light in this affair, that he thought he would do well to lay to heart; and he would hint at them before he came to the main point. As, 1st, Somewhat of his naturall temper, which was aspiring and lofty, or to that purpose: 2dly, His personall vices, which wer too notoriouse, (my relator told me this was meaned of his being too much given to weemen:) 3dly, The taking a commission from the King to fight against his country, and raise warr within our bouells. His answer to this my informer has forgott: 4thly, His taking Irish and Popish rebels and cut-throats by the hand, to make use of against his

* This is taken from a paper apart inserted in the original MS.

oun countrymen : 5thly, The spoil and ravage his men made through the country : 6thly, The much blood shed by his cruel followers.

“ He heard Mr Guthry discourse till he had done, patiently ; and then resumed all the particulars, and discoursed prettily, as he could well do, and mixed in severall Latine sentences. (My informer adds, that he thought his way a litle too airy for a Nobleman.) He granted God had made men of severall tempers and dispositions, some slou and dull, others more sprightfull and active ; and if the Lord should withhold light on that account, he confessed he was one of those that loved to have praise from virtouse actions. As to his personall vices, he did not deny but he had many, for which he desired to find mercy ; but if God should withhold light on that account, it might reach unto the greatest of saints, who wanted not their faults and failings. Then one of the Ministers interrupted him, and said, he was not to compare himself with the Scripture saints. He said, ‘ I make no comparisons of my self to them. I only speak as to the argument.’ As to the taking of these men to be his souldiers that wer Irish, Papists, &c., he said it was no wonder the King should take any of his subjects who would help him, when these who should have been his best subjects deserted and opposed him ! ‘ We see,’ said he, ‘ what a company David took to defend him, in the time of his strait.’ There was some velitation * to and fro, upon that practise of David, which my informer has forgote. As to his men’s spoiling the country, he said, they kneu that souldiers that wanted pay could not be restrained from spoiling, nor kept under discipline, as other regular forces ; but he did all that lay in him to keep them back from it. And for bloodshed, if it could have been prevented, he had rather it had come out of his oun veins.

“ Then falling upon the main bussiness, they charged him with breach of covenant ; to which he answered, ‘ The covenant that I took, I oun it and adhere to it. Bishops, I care not for them ; I never intended to advance their interest. But when the King had granted you all your desires, and you wer sitting, every one under his vine and his fig-tree, that then you should have taken a party in England by the hand, and en-

* Skirmishing, bickering ; from Lat. *velitari*.

tered into a League and Covenant with them against the King, was the thing I judged it my duty to oppose to the yondermost.' In the progress of their discourses, (which my informer cannot now fully remember,) he said, 'That course of theirs ended not but in the King's death, and overturning the whole of the Government;' and when it was said, 'That was a Sectarian party rose up,' he said only in reply, 'Error is infinite!'

"After other discourses, when they were risen and on their feet to go away, Mr Guthrie said, 'As we were appointed by the Commission of the General Assembly to confer with you, and bring you, if it could be attained, to some sense of your guilt, so we had, if we had found you penitent, power from the same Commission to relax you from the sentence of excommunication, under which you lie; but now, since we find it far otherwise with you, and that you maintain your former course, and all things for which that sentence is passed upon you, we must with sad hearts leave you under the same unto the judgment of the great God, under the fear[full] apprehension of that which is bound on earth, God will bind in heaven!'

"To which he replied, 'I am very sorry that any actions of mine have been offensive to the Church of Scotland, and I would with all my heart be reconciled with the same; but since I cannot obtain it upon any other terms, unless I call that my sin which I account to have been my duty, I cannot do this for all the reason and conscience in the world!'

"My informer tells me, Mr David Dickson had been with him some days before, but in vain.

"When they would not allow him any knife nor weapon, least he should have done himself hurt thereby, he said, 'You need not be at so much pains; for before I was taken, I had a prospect of this cruel treatment, and if my conscience could have allowed me, I could have dispatched my self!'

"This same day, (Munday,) he desired leave to call for a barber to shave him. This was refused him, for the same reason. When Colonel Wallace told him that he could not have that favour, he said, 'I could not think but they would have allowed that to a dog!' My relator heard this.

“ That same day, about eleven of the clock, he was called to the barr, and got his sentence to be hanged, and one leg sent to Glasgow, another to Aberdeen, &c. He said angrily, either in the prison, when he heard what was to be his sentence, or after it was passed, ‘ It becomes them rather to be hangmen, than me to be hanged ! ’ He expected to be beheaded. But Teusday, May 21, he was hanged.”

What folloues, as to Ministers, is from the same hand.

[MEMORANDA OR NOTES AS TO MINISTERS.]

Mr WILLIAM GUTHRIE began his sermon, June 1664, about four in the morning, that day the Curat came. On the Wensday before, he kept a fast in his congregation. His text was the first part, “ O ! Israel, thou hast destroyed thy self ! ” And on the Sabbath, he preached on the latter part, “ But in me is thy help.” He preached two sermons that Sabbath, and had an interval betwixt them ; and the people, after they wer dismissed and going home, met the souldiers with the Curat. My informer was in his house for some dayes, at that time, and present on the Sabbath.

The Curat that came to declare his Kirk vacant was Curat of Calder, near Glasgow. My informer was in the house when the Curat came in with his party. Before he went to the pulpit, he came in with the party, and intimat the sentence of deposition to Mr Guthry. Mr Guthry called for a drink, and drank to the commander of the party. My informer does not remember that he heard Mr Guthry denounce any judgment against Mr Mill ; for so he thinks the Curat’s name was ; but whether he did it or not, the thing is certain he sayes, that the Curat never preached any more after he had been at Finwick, and in a fortnight dyed of an iliack passion ; yea, his wife and children, his whole family, dyed in a year’s time !

Mr Guthry told my informer, that Glencairn, Chancellour, sent him word, the first fair opportunity he had, that he advised him to quitt Finwick without resistance ; for, if he did resist, or if they could get any thing to lay to his dore, himself, nor all his moen, would not save his

life ! for they would bring Mauchline-Muir and all the work long-syne upon him.

My informer minds in his sermon on that last Sabbath, he had that sweet expression, “ All that is in me is in and for thy help, as all that is for thy help is in me.”

My informer observed, that let Mr Guthry be never so merry, he was still presently in a frame for spirituall duty. When he spoke to him as to his merriment, Mr Guthry said to him, “ It makes me sometimes shed many salt tears when alone ; but I cannot be seriouse two hours, but the gravell comes on.” “ But,” said my informer, “ does not your people stumble and offend at your merriment and recreations ?” “ No,” said he, “ they are blyth that I dou do it !”

He said, “ When I keep Christ’s birth-day, it’s time enough to think on keeping the King’s birth-day !” He applyed what Aaron said to Moses, Levit. x. 19, and thought both * against our doctrine and covenants.

Mr Guthry seldome or never used doctrinall excommunication at his Communions. He was very authoritative : He would not suffer a woman, who had stayed from severall Tables, (at the Communion of Eglishame,) after the last Table was served and not full, to come to the Table, but raised her after she was sett down.

It was remarked by some, that it was well ordered that Mr Guthry dyed in Angus ; for if he [had] dyed in Finwick, the people would have been in hazard to idolize his grave !

Mr SIMSON tells me, that [the] Sabbath before the Marquise of Argyll’s execution the Sacrament was at Inshannan. On Saturday, letters came West, acquainting him and others of the day of his execution, and desiring sympathy and concern. He was to preach on Monday at Inshannan, and set apart some hours, on the Sabbath night, after publick work, for concern ; and he scarce ever [prayed] with more liberty : And that place, “ Be of good cheer, thy sins are forgiven thee !” was brought to him to plead on, not once or twice, but he thinks near

* That is, the keeping of Christmas and the King’s Birth-day.

twentie times that evening ; and he gote pouer sweetly and perremp-
torly to plead it in the Marquise's behalf.

WALTER WATSON, Provost of Dumbarton, when the 29th of May
came * about, said, " Call it not a holy day, we will take a round flour
scour."

P. HAMILTON was deposed for drukennes about the 1645. He pe-
titioned about the 1648 for admission, but was refused, because of a sa-
tyre he wrote against the Assembly and Ministers.

MR PATRICK SIMSON of Stirling, his life was write by his brother.
He found some citations wrong in the first edition (of his Centurys,) and
amended them in the second.

MR A. SIMSON wrote on some Penitentiall Psalmes.

MR DAVID CALDERWOOD dyed about January 1651. He was much
addicted to our old Liturgys and formes.

MR CAMERON was only for off-hand work.

ARTHUR MORTOUN wrote some Meditations, which my informer has
seen in MSS.

MR ALEXANDER HENDERSON wrote an Answer to the King's last
Letter, but did not print it, out of respect to the King, that he might
have the last word in the debate.

MR SAMUEL RUTHERFORD dyed 1661, under process of Parliament for
Lex Rex. My informer asked him on his death-bed, what wer his
thoughts of that book nou ? He answered, he could willingly dye on

* The anniversary of King Charles II.'s restoration.

the scaffold for that book, with a good conscience. Marquise of Argyle said he was a good man, but soon saddled, because of his acrimonious writing. After a sickness, some years before his death, he said he thought he had been just landing, but a blast of contrary winds came and drove him to a stormy sea again.

Mr ROBERT BAILAY was transported from Kilwinning. Mr John Young had compendized his Chronology, (I think before it was printed,) and was designing to have published it, till Mr Bailay threatened to disgrace him.

. Mr ROBERT DOUGLAS was ordained [Chaplain?] for the German forces. When he came home he was admitted colleague to Mr James Simson, at Kirkaldy, [and] transported thence to Edinburgh 1638. After [he was] removed from Edinburgh, he was indulged to Pencaitland, where he died 1674, and was buried in Edinburgh. Sir George Douglas, Governour of Lochleven. Queen Mary, when in England, was said to bear a son. Mr Douglas was bastard of that son the mother concealed. All the Memoirs of that time were put in his hands. He has a piece on Ezekiel and Daniel. He never wrote [his sermons,] for ordinary, till after he had preached them. He had a singular way of preaching, without doctrines, which some called "scumming the text."

Mr ANDREW RAMSAY, Mr John Barron, brother to Mr Robert Barron, and Mr William Colvill, suspended for adhering to the engagement 1648, and deposed 1649.

Mr DAVID DICKSON. He and Mr James Durham drew up The Summ of Saving Knowledge, in some afternoons when they went out to the Craigs of Glasgow to take the air, because they thought the Catechism too large and dark; (and, if I be not forgot, my informer, Mr P. S. [Patrick Simson,] was their amanuensis,) and the application was the substance of some sermons Mr Dickson preached at Inneraray, written out at the desire of my Lady Argyle. He was transported to Glas-

gou 1639, to Edinburgh 1650. He dyed at Edinburgh 1662 or 1663. He has left many Manuscript Sermons on Esaiah [and] on Jeremiah. He wrot likewise a scroll on the Minor Prophets, like that on Esaiah. He said he was but breaking the ice as to the Covenant of Redemption ; that marks should be given sparingly and sickerly, and so given as to lead in to Imputed Righteousnes ; because, said he, marks are ready, either to lead in to a Covenant of Works, or if not sound, to discourage. He excelled in conference.

Mr JAMES SHARP preached at the taking of the Solemn League and Covenant in the Grey Freirs.

JOHN MAXWELL, Patrick, vide Acts of Assembly. He is meaned by P. Prelat in *Lex Rex*.

Mr HUGH BINNING dyed August 1653. He was laureat 1646 ; entered next session to the Bajons, and straitned Mr Strang in his disputes. He dictated all his notes off-hand. He was ordeaned 1649. Mr Strang said, “ If they put me away, I knou not whom they will get, but a lad neu laureat, Mr Hugh Binning.” He altered his method of preaching after Mr Leighton’s, which he thought more simple and plain. He was more valued by Govan people after his death then while alive.

Mr ZACHARY BOYD dyed 1653.

Mr JAMES DURHAM. Duntaroy, his father-in-law, was with him, in a red clock, &c. He was licensed 1646, admitted to Glasgou 1647. Mr Dickson said he was drop-ripe. He dyed October or November 1658. He was called to Aberdeen to be Professor. Under his sicknes, he was loosed from Glasgou to be Professor of Divinity ; and loosed from that to the King’s family. After that he was not fully satisfied about his relation to Glasgou, and would have gone to Aberdeen. He was married, 1654, to Margaret Muire, relict of Mr Zachary Boyd. He continued with the King till he went to England. After he had preached

out Isai. liii., he could not get a text, save that, “Martha, Martha,” &c., and he looked on his commission to Glasgou as at an end. He was born 1622; he dyed in his thirty-six or thirty-seven [year] of his age. He said to my father, if he wer to live ten years longer then he had done, he would chuse to have nine years to study for preaching the tenth.

Mr ANDREU GRAY licensed 1653, within two year after his laureation; ordeaned Nov. 3, 1653; dyed Jan. 1656, son to Sir William Gray, Provost of Edinburgh; maryed to a daughter of Jerrarswood’s, who was afterwards maryed to Mr George Hutchesoun.

Mr JAMES FERGUSON dyed 1667. He gat a fright by souldiers after Pentland, and was never well after it.

Mr ALEXANDER DUNLOP and he wer born, laureat, ordeaned, and dyed upon one day. I may add, that they both dyed from concern about Pentland; and wer both called, at least Mr Ferguson was designed to be called, to Paisley.

Mr ALEXANDER NISBET dyed about 1668.

Mr JAMES GUTHRY penned many of the publick Papers after Mr George Gillespye’s death, till the breach; and then the Protesters’ Papers wer generally penned by Mr Guthry, and the Resolutioners’ by Mr John Smith.

Mr GEORGE HUTCHESON came to Edinburgh 1647. He dyed Feb. 1674. He was at Mr Robert Douglas’ buriall in January.

Mr PATRICK GILLESPIE was born Feb. 1617; admitted to be Mr James Simson’s colleague 1642; transported to Glasgow 1647; became Principal there 165[3]. His brother, Mr George, had begun to preach on the Covenant, and handled its nature and kinds, and the peice on Assosciations was a digression [which] one of the branches led him to. He

dyed before he came further. Mr Patrick got his papers, and found his schem and his own would not fully agree, and therfor made use of him as one would do of another author, as far as he went, but cast his matter in another mold ; which was not the half of the first volume. He designed his work to be in five volumes. The *1st*, Of the Nature, Kinds, and Properties of the Covenant. The *2d*, Of the Mediator of the Covenant ; and in the entry, the Covenant with the Mediator. Those two are printed. The *3d*, which is at present (1707) in Mr Parkhurst's hands at London, and almost printed, as my informer once heard, was On the Condition of the Covenant ; wher, Of the Instrumentality of Faith in our Justification. The *4th*, Of the Priviledges of the Covenant. The *5th*, Of the Duties of the Covenant. Which two last are lost, for any thing my informer knowes. He had also ready for the press a volume of Miscellany Sermons at Communion and Solemn Occasions, which is likewise lost. The title of the whole work on the Covenant was, The Ark of the Testament Opened. The five peices on the Covenant wer all finished by himself, and made just ready for the press. He narrowly escaped death 1661. He dyed at Leith, Feb. 1675, in the fifty-eighth year of his age.

Mr WILLIAM GUTHRY left his Manuscript Sermons ; was put out 1664, dyed at Brechin about a year after, not of the gravel, though much afflicted with it throu his life. He imparted some things about the times to his brother Mr John, which he never discovered.

Mr JAMES WOOD wrote against John Goodwin on Justification, and had it ready for the press, but did not publish it, because he met with an English peice that had the substance of his. He dyed 1666. When Regent, he was Arminian and Malignant. First Minister at Dininno, besyde St Andreus ; then Professor of Divinity ; and last, Provost of the Old Colledge.

Mr ANDREU HONNYMAN, author of the Seasonable Case, answered by Mr Matheu Crauford, in MSS.

Mr MACWAIRD dyed in Holland, 1682 or 1683.

Mr JOHN NEVOY wrote the Song translated to Latine verse, and on Christ's Temptations, MSS.

Mr ROBERT LAWRY, at his death, ordered that he should not be proclaimed by the bellman by any other stile then Minister of Edinburgh.

Mr JOHN MEINZIES, once a Papist, then Presbyterian, then Independant, then complied with Episcopacy.

Mr JOHN BAIRD came to Paisley 1669. He dyed 1684, or beginning of 1685. He left a Manuscript, De Magistratu, severall sermons, a treatise on Hearing the Curats. He wrote Balm for Gilead, and Mr Violant the Review.

Mr ROBERT FLEEMING was not banished, but outted.

Mr JOHN PARK, Minister, first in then at Stranrauer, his son wrote his book on Patronages.

Mr WILLIAM RAIT was a pious and wise man, and was a great snare to the Ministers of Angus, in their conforming.

In conversing with Mr PATRICK SIMSON on that text, "The new heavens and new earth," he made this observe: That at the day of judgment, it's probable that no change will be till the execution of the sentence, since the Scripture says the saints shall meet the Lord in the air, and that he shall descend, and the judgment shall be passed before the congregation of the world: The righteous, they come to and go with Christ, and enter to their kingdom, and the wicked depart; and the beginning of the local Hell may be the conflagration of this present world; and the Lord, not out of the old world, but out of another mass, or out of nothing, will create a new heaven and a new earth. And, since

there is distinction made between the neu heavens and neu earth, it would seem that the one may be the pavement, the neu earth on which the saints shall be all settled locally, and joyn together in praise, and the other work of heaven : And the reason is plain ; because belivers, they will have bodys after the resurrection, though spirituall, needing a room and place to act upon ; and there must be a distinction between their state and that of the spirits of just men made perfect, wherein they are like angels ; but when their bodyes are joyned, it would seem that they will need a neu earth bodily to praise God upon ; and, wherever Christ and God are eminently and immediatly present, that will constitute heaven ! I made some objections, that “like angels” may import they need not space ; that Christ’s glorified body has a space in heaven. But the answers not being set down at the time, I have lost them. He seemed afterwards, in discourse, to think, that, at the conflagration, the place of the damned will consist of the sedement and dross of this elementary world, and the refined parts will make up the neu earth and heavens, wherein dwells righteousness !

September 8, 1707.

WODROW'S ANALECTA ;

OR

MATERIALS FOR A HISTORY OF REMARKABLE PROVIDENCES.

THE HISTORY OF EUROP FOR 1709.

IN November 1708, the Lower House of Convocation was prorogued to February before they choose their Prolocutor, at which some were mightily concerned.

December 3.—The Commons vote out the eldest sons of Scots Peers from them, on the account of the custom in Scotland, and act of the last Parliament relative thereto, that they could not be chosen for shires or burghs in Scotland, and the influence that the Peers might have this way. For this last, if any of the sons of Peers be allowed, it's the same as to influence. But I suspect that there was some other politick in this vote.

Muscovite Princes that came, not the Czar's nephews, for his brother dyed childless, and his sisters are bound to celibacy by the constitution of the country.

February 1709.—The Lutherans in Silesia have one hundred and fifteen Churches restored to them by virtue of the Convention at Altran-

stad, and six more by a new concession of the Emperor. But the Reformed in Silesia meet with noe favour, though, by a memoriall from Prussia, it's plain that they wer conteaned under the expression, "those of the Augsburg Confession," in the pacification of Osnaburg, and treaty of Westphalia, upon which the treaty of Altranstadt is founded; and soe they ought to have come in equally, if not before, the Lutherans.

June 28.—In the House of Lords, in Ireland, Doctor John Pooley, Bishop of Raphoe, protested against the Lords adjourning to the 29th of June, because he conceived it against the lawes of the Church, and a late act of Parliament, to doe business on a holy-day, which might hinder divine worship, prayers, and sacraments, sermons, homilys, or catechisms, lest it should be a robbery of God, as weel as tyths and offerings; and entered his protest. Nixt day, the Lords told him, unlesse he withdrew it they would committ him prisoner to the Castle; upon which he, being obstinate, was committed to the custody of the Usher of the Black Rod.

In the end of May, the project of peace broke up, be the influence of the neu court, and young Princes, that prevailed with Louis, though he himself seemed to be sincer.

June.—The Protestants of Silesia, or the Reformed, by ane edict of the Emperour of June 3, were reduced to new hardships. Those that had turned Papists under the force of persecution wer not allowed to recant. By the execution of the convention of Altranstad, they had been formerly deprived of one hundred and fifteen Churches. The Queen gives in a very pressing memoriall to the Emperour anent this affair, but I find noe return.

June 27.—The fatall battail of Pultowa was fought, to the utter overthrow of the King of Sweden.

July, and the after moneths, the 12,000 Palatines that came over to England this spring wer disposed of. Above 4000 wer sent to Ireland, 600 to Carolina, 600 to North Carolina, 3500 to New York; 2000

Papists returned, and about 900 Protestants ; about 1000, mostly children, dyed. The collection for them came short of 20,000 pounds, whereas the breife for the Refugees came to 50,000 pound. Some more than forty of thir Papists turned Protestant, and abjured Popery.

Agust.—King Augustus returns to the kingdom of Polland, when Sweden is beat.

Agust.—The Pope is uneasy at the proceedings in France, where they beginn to dispose of ecclesiasticall benefices without taking nottice of the Court of Rome, to the great prejudice of the Datary. In Spain, King Philip discharges all correspondence with Rome, upon ecclesiasticall [affairs,] under the highest pains.

In the diseases of this year, I find most dye of convulsions, 5892 ; feaver, 3140 ; consumption, 3040 ; age, [ague ?] 2056 ; smal-pox, 1024 ; teeth, 1117.

In *January* 1710, at Chatteaubrian, in France, dyed Francis Lebaudin, apothecary, aged 107. He was first marryed about fifty, and had sixteen children ; about eighty he marryed again, and had sixteen more ; and his wife [had] two at a birth for several years befor his death.

January 20.—Father La Chaise dyes.

February 18.—Mr G[eorge] Meldrum dyes.

June.—Mr Lhuyd dyes.

[LIFE OF MR GEORGE MELDRUM.]

Mr George Meldrum was the fourth son of a family in Aberdeenshire, a branch of the old house of Meldrum. At seventeen years he was made Regent in the Philosophy Colledge of Earl Marishall, Aberdeen, and laureat his oun condisciples. He taught a second class ; and at the end

of it, after his laureation, was ordeaned Minister at Aberdeen. After the Restoration he was courted by Bishop Scougall, and he and his perpetuall freind, Mr John Meinzie, Professor of Divinity in Mareshall Colledge, aggreed to stay in their ministry, providing they should joyn in noe oaths contrary to their conscience ; and promised, under their hand, to concur in synods, presbytrys, and sessions, with Bishop Scougall.

During his ministry at Aberdeen, he shoued much zeal against Popery, and particularly against Dempster the Jesuit ; and one night was almost assassinated going to see a sick person. He was ten times Rector of the Marishall Colledge.

He continued there till January 1681, when the test threu him out. He continoued silent till King James' Tolleration ; when, coming to Edinburgh to see his dying brother, Minister there, he was invited by the Lord Montgommery to Kilwinning, which he accepted, though invited by several Bishops to his former charge.

Having been scarce a year at Kilwinning without imbarcking on either side, when the Presbitry of Irwin at Dunlop sent two of their number to know if he had freedom to be at their nixt Presbitry ? which he told he had, and came, and was chosen Moderator. In that Presbitry he continowed in great esteem ; being chosen Moderator of the Synod of Glasgou, without a contradictory vote, till the year 1692, when, being under a call to the Profession of Divinity in the Colledge of Glasgou, was transported to Edinburgh by the Assembly, where he continoued till his death, and was twice Moderator of the Assembly.

About seven years before his death, he was chosen Professour there, in the room of Mr George Campbell, which, with great reluctancy, he accepted. He understood Scholastick Divinity to a pitch ; and in the year 1679, he and Mr Menzies wer invited to a Doctor's bonett, * at a great promotion of Doctors of Divinity, nine of them, says my author ; though both of them modestly declined it, though the one was Preses, and the other the choise impugner in the theologicall debates, which lasted several dayes.

* The cap or degree of a Doctor of Divinity.

His charity was known throu all the kingdom, and the confluence at his interment extraordinary. All the Episcopall Clergy wer there, and some Popish. He dyed of a palsy, which still * he feared, his mother having dyed of the same distemper.

At his recovery from his first fitt of the palsy, wherein he was speechless for ane hour, his first word was, "I knou that my Redeemer liveth!" And the last words he said, that could be understood, and wer repeated near an hundred times over, wer, "Worthy is the Lamb!" &c.

OUT OF MR ALEXANDER SHIELDS' MEMOIRS, FOR THE YEAR
M.DC.LXXXVIII.†

"*January* 17, [1688.]—Mr Renwick presented a Testimony to Mr H. Kennedy, pretendit Moderatour, [which] was taken at Edinburgh, February 1, execute February 17.

"The Bishop of Bristoll, being commanded to read the Declaration for liberty of conscience, gave this return: I am not averse to the reading of the King's Declaration for liberty of conscience for want of deuteness towards dissenters, in relation to whom I shall be willing to come to such a temper as shall be thought fitt, when that matter comes to be considered in a settled Parliament and convocation. The Declaration being founded upon such a dispensing power as may at pleasure set aside all lawes ecclesiasticall and civil, appears to me illegall, and did soe to the Parliament 1662 and 1672; and it's a point of soe great consequence, that I can not soe farr make my self a party to it as the reading of it in the Church, in the time of Divine service, will amount to."

* Always, constantly.

† Wodrow seems to have extracted these in "September 1708."

The King's Answer.

“I heard of this, but could not believe it, Bristol. You look like trumpeters of rebellion. You aim at my prerogative, but I will not lose a branch of it. Take your course, I will take mine. My commands shall be obeyed; do it at your peril!”

“*June* 18, [1688.].—Mr David Houstoun was rescued at Belton Path near Cumnock. Six of the dragoons were killed; among the rest, he that brought him out of Ireland, and about ten wounded; two of the rescuers dangerously wounded. Mr Rogers had a speech, bitterly inveighing against this as murder, at Lanark; and apologizing for himself and the rest of the Ministers, that it was not proper for them to be troubled with such criminal matters.

“*July* 15, [1688.] A Communion at Ersiltoun by Mr John Anderson, where there were one thousand Communicants, several thousands hearing, and twelve Ministers.

“*July* 26, [1688.].—A fast, in the Societys, for the sad want of exercise, and right exercise of zeal and a publick spirit for God: Appearing, *1st*, In deadness under Gospell ordinances, indifferency under the want of them, little profiting by them: *2dly*, Our great inclination to backsliding, not putting a due value upon the matter of our testimony, [and] carnall way in debating for it: *3dly*, Our remissness in keeping Societys, frivolous excuses to shift them, many disorders in them, little zeal and tenderness to remove them: *4thly*, The abounding offences among us, particularly the rushing of many to procure marriages: *5thly*, Many sad reproaches cast upon us: *6thly*, Want of zeal against Popery, little wrestling for the fall of Babylon: *7thly*, Little minding the dark places of our land, of England, and Ireland, [and] little sympathy with other Churches.

Lord Creichtoun's Band tendered in some places, about this time.

“ We, under subscribers, tennants, &c., after each of us having given in a trew accompt as to our knouledge of the late assassination of his Majesty's forces, and rescouing of the traitour Mr David Houstoun, and having given a treu list of our cotters, bairns and servants, within our respective families, not only hereby testify and declare our detestation and abhorrence of the forsaid villanouse and execrable murder, but also by thir presents oblige ourselves and families, that we shall never, in any time coming, or hereafter, frequent, or goe to any Feild Conventicles ; and we also oblige ourselves, each of us for our part, that we shall not, at any time hereafter, resett or harbour within our respective bounds any such persons, or cottars, or servants, who have not a real testificate of their bypast peacable and orderly behaviour from their late masters and heritours of the ground from whence they came, and where they lived ; and that ourselves and families shall live peacably, as becomes Christians, under the pains conteaned in the Acts of Parliament against all contraveeners in the premises. [In] witness whereof, we have subscribed thir presents,” &c.

“ *August* [1688.]—I was told, by ane eye witness, of a horse in or about the foot of Annandale, that cured the King's evil by licking the sore, unto which many country people resort from all quarters.

“ Mr David Houstoun, for many reasons to be kept secret, was not to keep publick meetings, but only to goe throu privately exercising and baptising, and a horse ordered to be bought, and J. W. ordered to attend him.

“ In the parish of Dornoch, the Curat is turned Popish.

“ *August* 30, [1688.]—Kept for a fast among the Societys for our sad shortcoming in answering our profession under the crosse ; appearing by many lamentable evidences : 1st, The ignorance of many, in Societys, even of the fundamentall principles of religion, with the litle

pains they take to inform themselves, and the unconcernedness that others shew in the sense thereof, while they rather insult over than mourn for it : 2dly, Our idleness and trifeling away our time, our unfrequency in secret duty, and litle edifying discourse with others : 3dly, Our many disorders of lightness and loosness, gaudiness, and other miscariages, unbeseeming the Gospell, the cause and crosse of Christ : 4thly, Much worldly-mindedness, covetousness, and carking carefulness about worldly things : 5thly, Our litle fasting, in secret or private, in familys, our superficial and hypocritical way of performing these deutys, and mocking of God in our humiliation : 6thly, Our hardness of heart under all the dispensations we have [met] with, both of judgment and mercy ; litle sense of the wrath of God against the land, and particularly against ourselves, and litle enquiry into the causes of it, or acknowledgment of the effects of it.

“ *September* [1688.]—Proclamation against the follouing books : Translation of Buchanan De Jure Regni ; Lex Rex ; Jus Populi ; Cup of Cold Water ; Scots Mist ; Apologeticall Relation ; Mene, Tekel ; Hind Let Loose ; Sanquhar Declaration ; Mounmouth ; Argyle’s Declaration.

“ *September* 11, [1688.]—Finished the accompt of the Life and Death of Mr James Renwick. (Enquire about it.)

“ From July to . . . every Sabbath, lectured on Ezra ix. ; texts, Jer. iii. 17 ; Acts ii. 37 ; Psal. xlii. 1 ; cxxxii. last ; Lam. ii. 19.

“ *October* [1688.]—First Thursday of this moneth keep for fasting among the Societys, for the late grosse defections of many professours, in not only breaking the Covenant, but renouncing it at a late search in Edinburgh, and appearing at courts of inquisition held for delating and condemning the resceuers of Mr David Houstoun, and condemning that attack as murder.

“ *October* [1688.]—The wind continoued westerly, contrary to the

Prince of Orange expedition, for soe long as the like was rarely ever heard of.

“A shouer of blood seen at Langhome on the Border, while the souldiers wer there going into England. They took away some of the stones with the blood on them.

“*October 24, [1688.]*—At a Generall Meeting at Glengeber, among many ordinary questions propounded and resolved, concerning sin and duty, and hou complyers in several respective circumstances are to be caryed towards, one was occasionally in great fervour debated, Whither in any cases we might, with a safe conscience, apply our selves unto, or appear before, or make use of legall defences in any Court, depending upon, and fenced in the name of the tyrant? The most part concluded the negative, universally. Mr A[lexander] S[heilds] pleaded this could not be ouned universally in every case; and instanced some cases wherein it might be laupfull, yea, expedient, to allou of such appearances; to wit, if to put a reproach upon the whole community of our brethren, persecuted for the present testimony, some should maliciously accuse one of our number of murder, &c., or to deprive and defraud us of all that we have in the world, should perseu ane action against us: In these, and the like cases, he asserted, it wer laupfull to appear and make use of legall defences before these courts, yea, to give ane oath of verity, if required for decision, which would be noe more ane ouning of the authority of the court, or our relation to them as magistrats, than if a stranger or forraigner should make such ane appearance, being so purseued, or then our pleading our right before a robber wer ane ouning of his authority; for we must be allowed to plead our right before any man. Yet he ouned it was not laupfull to purseu any before such courts, nor to defend in causes of lesser moment; and in evry case, it wer better to suffer ourselves to be defrauded then to goe to lau, to the offence of our brethren: But in those formentioned cases, he avoued it was not simply sinfull; otherwise, if this wer ouned and declared as a principle universally, we would not only be a pray, but ane opprobry and laughing-stock to all. Houever, in this he mett with very much contradiction, and noe

small heat of passion. There was also another debate about *transires* * and *customes*, whither lafull to be payed or complied with, or not ? The difficulty of this question was represented, and the judgment of some great men adduced ; as Mr John Broun, who, in his postscript to Mr MacWaird's † Letter against the *cesse*, seems to allow it ; and Mr Linning told Gerhard de Vries his judgment, that if *customes* wer demanded as acknowledgments of owning the authority of tyrants, they wer not to be payed ; otherwise they might. Whereupon the debate was diverted and suspended. Mr Thomas Linning was desired to give an account of his ordination at Embden, for the satisfaction of all concerned. He declared he had made diligent inquiry about the Ministers there, and found by several discoveries, which he instanced, that they wer not Erastian, depending on the Magistrate, nor Cocceian ; that they accepted of our call and letters-testimonial ; that they had continued his tryall and examination upon all the heads of divinity for twenty-one dayes together ; and thereafter they ordeaned him, with solemne imposition of hands, indefinitely, without a peculiar relation to any particular Church ; for which he produced their testificate, subscribed by Petrus Ritzius, Preses of the Classis. Whereupon he was elected and called by the elders and bretheren of the meeting as their Minister.

“ Thereafter the question was propounded, in several branches, What should be done in case the Dutch, with other confederate Protestants, should make an expedition in this kingdome, providing their declaration of the causes and ends of the warr wer right and approvable ? As, first, whither duty and safety did call for a rising in arms, or to sit still and hide ? 2dly, If ther should be a rising, when should this be attempted ? 3dly, Who should be admitted to concurr ? 4thly, Whither ther should be an Association with the Dutch, or a continuing in a separate body ? 5thly, Whither ther should be any Treaty with them, in any such a separate appearance ; or if any, how farr we might proceed ? As to the first, it was resolved, that duty and safety seemed to

* Exports, goods sent for exportation. Lat. *transire*.

† Mr Robert MacWard, Minister of the Scottish Church in Rotterdam. He was amanuensis or servant to the celebrated Mr Samuel Rutherford.

require to conclude to rise in a posture of defence, to avoid both snares, and seemingly irreluctable * destruction, when all would be required to side themselves, and declare whom they are for, and concur with some party or other ; for that it would be a reproach, when nou the quarrell would be declared for religion and liberty, if they, that have continued bearing arms for the defence therof, hitherto, should nou lay them by as indifferent.

“ To the 2d, It was resolved that our appearance in that posture should not be suddain, for that wer to expose our selves to a prey ; nor that it should be at all, if the expedition wer only in England, but that it should be attempted only in the formentioned circumstances, when the expedition in this kingdome wer soe farr advanced, as the country wer all in a combustion, and generally pressed to declare themselves on what side they wer ; and to this effect, it was agreed that the gathering should be in that part of the country commanded by the Dutch ; and that some be appointed to wait at Edinburgh, to give intelligence from all quarters when they should land in Scotland, and there to name the time and place of another generall meeting, which might conclude, whither the case required a gathering in arms or not ; and, if necessary, might appoint the time and place of rendezvouze.

“ To the 3d, Being doubted and debated, whither complyers might be admitted to joyn ? It was resolved in this method ; that, first, a Declaration, conteaining the causes and ends of our appearing, be emitted ; then a day of humiliation appointed to murn for all the stepps of defection and compliance, wherein all joyners should be appointed to confesse their respective accession to the sins mourned over ; then that the Covenant be solemnly renewed, with application to all the breaches of it, old and late, in our day, engaging all joyners against all compliances in time coming. After all which, complyers should declare their aggreance with the Declaration, joyn in humiliation, confessing their compliances, and subscribe the Covenant, engaging against all such for the future ; they might then be admitted, all that had not forfeited their life

* Probably for “irreductable.” Lat. *irreduz*.

by murders, &c. ; except that concerning some grosse compliers, it could not be determined whither they could be admitted or not ; and it was provided they should only be admitted to the place of single souldiers, and not officers, &c.

“ As to the 4th, It was unanimously concluded, that we could not have an Association with the Dutch, in one body, nor come formally under their conduct, being such a promiscuous conjunction of the Reformed and Lutheran, Malignants, and Sectaries, which were against the Testimony of the Church of Scotland to joyn with.

“ As to the 5th, After some debate, it was agreed they might be treated with, so far as to keep some correspondence together, and to co-operate together against the common enemy ; to inform them of the motion of the enemy ; to take powder and lead from them ; and to admitt some of them to come and teach us the art of warr, but not to take them for our officers, nor come under their conduct. For farther light in all these things, the 6th of November was appointed for fasting, prayer, and supplication, among all the Societys.

“ Another letter came from the Societys in Ireland, objecting against the collecting for the prisners in Barbadoes, alledging they could not see it lawfull to redeem them out of prison with money, nor yet to free them from slavery, for they found that the people of God suffered all things, not accepting deliverance, and think this were a fretting at the chastning of the Lord ; subscribed by John Lochrig. Ordered to be answered.

“ Complaints and accusations came in from Newcastle and other places, against Mr David Houstoun, for some offensive expressions and practices : 1st, That he said the Indulged party were more Antichristian then either the Popish or Prelatick, founded upon Rev. xvi. 13 ; hence, he alluded the Indulged party to be the Dragonitick party, which he calls Antichrist-politicall, intrinsecally ; hence, that seeing they altered the dependance on the head, the change of the influence most needs follow, and that he called them the Devil's Trinity, the Devil's Incorpo-

ration, &c. : 2d, He said that all that live and dye in Indulgency shall not be saved, and if they be, yet soe as by fire, from 1 Cor. iii. 15 ; and that he applyed to them, Revel. xvi. 3, being in that sea dead eternally : 3dly, That he said the inbringing of the Jeus will be the rejection of these nations : 4thly, That he uses flattering-like expressions of the Societys, calling them ‘ the praying-party,’ &c. : 5thly, As to the manner of his preaching, that he uses noe method, but multiplies tautologys, preaches all alike on evry text, and generally nothing but against the Indulgence, very litle against any other sin, litle or nothing of fundamentall or edifying truths : 6thly, That he is observed to be very slack in secret deutys, too much taken up with prescribing medecins to the sick : 7thly, That sometimes he uses extravagant digressions in prayer, exorting the people in the midst of it : 8thly, That he hath given some discoverys of inclinations to covetousness ; compleaning frequently of his losses, and taking, yea, sometimes seeking money from those he marries, &c. About those things, the Ministers and Elders did appoint a conference with him, and kept it the night following ; in which he did passionatly mentain some of these things, denyed others, promised to give a full account of all his sentiments and reasons in a paper, and, in end, condescended to give promise of studying moderation. It was concluded, that some should attend him, and observe his manner of carriage ; and, in the mean time, it was thought expedient he should not be called to keep any publick meetings.

“ Mr David Houstoun preaches against the Dutch.

“ *November*, [1688.]—Some Jesuits gote access, under disguise, to the Prince of Orange. One of them discovered and taken, and when threatned with death, told that, on the 25th of this moneth, ane universall massacre was intended by the Papists.

“ *Reflections of the Prince of Oragne Declaration, by Sharp.*

“ *December* 17, [1688.]—A letter from Edinburgh, perswading to drau ane Adresse to the Prince of Orange, not in the canting, flattering stile

of other Addresses, but in a way of admonishing him of his duty, running in our old Scots Presbyterian strain, that soe it might cary a testimony in the bosome of it, acknouledging him and the States as the instruments of stopping, for the time, the inundation of Popery and Persecution ; warning him of his duty, coming to reform, first to beginn at home, and take heed whom he imploy in trust or counsell ; stating our cause as it was in Church and State, in our purest times, giving a short deduction of our sufferings, and their heads, as contrary to our former Church and State constitutions ; declaring our good will, both to the States and him, and acknouledging his favours both to the nation, and severall of our sufferers in particular ; to the end that a testimony might be given, and that forraingers may have ane information of the state of our cause.

“The Whiggs wer consulting upon falling upon the Prælates, and turning them out and the Curats ; and to begin at Glasgow, December 27, and to take the Prelate and his Curats there, and tear their canonical coats off their backs. A. S. [Mr Alexander Shields] sent them a dissuasive letter, sheuing the unseasonableness and danger of it, at the time ; and perswading, first, to set apart some time for humiliation, and emitt a Declaration with a Remonstrance to the Prince of Orange, and then a warning ; with certifications to remove against such a day.

“*December 17, [1688.]*—One Thomas Steuart told me, he had seen a dream or vision which troubled him much, and cast him into deep exercise ; and soe much the moe, that it hath been renewed several times within this half year, and once very lately. He seemed to see two Churches, one old and decayed, but neu-plastered and patched up the best way they could, full of people about their devotion ; another, more beautifull, its dore adorned with scarlet and gold, wherein ther was a knott of people together, and before them a man very beautifull displaying a banner, (which he understood to be Truth,) but at the root of the standart-staffe lay a man holding down the staffe, that with all his strenth the standart-bearer could not get it moved or flourished, as he essayed ; which man he understood should be a person that should exceedingly obstruct some

testimony for truth, called for at this present time. I asked, ‘What Testimony?’ He answered, Some attempt upon the Papists’ monuments of idolatry. I further asked him, if he knew the person? he said he did, but would by no means tell his name, but said he was one in Nidsdail.

“*December* 18, [1688.]—The suddain allarume came of Kilcubright, on which a great many Popish monuments wer destroyed up and down the country.

M.DC.LXXXIX.

“*March* 2, [1689.]—Saturday, the second day, was kept a day of humiliation and preparation, for Renewing the Covenants at Lesmahaghoe. A. S. [Mr Alexander Shields] preached on Deut. xxix. 25. The meeting was soe great that the Church could not contain them, in soe much, that they wer necessitate to leave the Church in the midle of the sermon, and set up a tent in the feilds. After sermon he read the Solemn Acknowledgment of Sins, but night coming on, he could not finish the reading of it.

“*March* 3, [1689.]—A great Convention mett upon the Black-hill of Lesmahaghoe, within sight of Lanrik. In the morning the names of those that designed to subscribe the Covenants wer inrolled, and in another paper the names of those that offered to confesse and acknowledge their offences and breaches of Covenant publickly. A. S. [Mr Alexander Shields] began and publickly read the Nationall Covenant, and Solemn League and Covenant, with some short notes of explication, and apologies for some alterations of the expressions, where they are accomodate to our times. Then Mr W. Boyd preached on Jer. i. 5. After some intermission, Mr Thomas Linning began; and, after some preface, called some of the names given up for scandals, distributing them into two sorts on the right and left hand: Calling first those that had erred on the right hand, viz., those that followed John Gib, who stood up and con-

fessed freely that delirious extravagance, with tears. Then many were called and rebuked for their compliances on the left hand, and their severall sorts and degrees spoken to : And before he had done calling and speaking to them, many throughout that great confluence stood up uncalled, and cried, on all hands, ‘ I am guilty ’ of such and such an oath, and bond, &c. ; and could hardly be restrained, untill he discharged any more to rise.

“ Then, the time being much spent, he could not adventure upon preaching ; but, after prayer, first read evry word the Solemn Acknowledgment of Sins and Engagment to Deutys, as now composed for and applyed to the present times ; then solemnly discharging all the ignorant that knew not these oaths, all malignant enemies thereto, all mockers, and all impenitent hardened sinners whatsoever, guilty of the breaches of it, nationall or personall, publick or secret, and continuing therein without repentance, from daring to meddle with these solempne engagements ; and inviting all whose hearts the Lord had touched with the sense of these sins and desires to renew their engagements with the Lord, after prayer, confessing those sins, and supplicating for pardon and grace to engage against them, and perform our vovues, he composed himself for reading the Covenants, commanding all there willing, and qualified as above, to hold up their hands, and elevate them as they should see him doe ; and read them both distinctly, (missing only the laues insert in the Nationall Covenant,) the swearers, the mean while, holding up their hands, and at the end of evry article elevating them on high. After all, the action was closed with prayer and praising. There were many that did not hold up their hands, (some staying, some withdrawing,) partly not daring, after such a solemn discharge, partly scrupling and demurring untill they should understand better some expressions both in the Covenants and Solemn Acknowledgment.

“ At night we went to Lesmahaghou Kirk, where, after Mr A. S. [Alexander Shields] had preached on Deut. xxvi. 16, Mr Linning tendered the Covenants, Nationall and Solemn League, to be subscribed ; which, after prayer, was done, first by the Ministers and Elders present, then by persons freest of compliance, lastly by severall guilty of com-

plyances who acknowledged them publicly, and testified their sense of and sorrow for the same, some still demurring and delaying their subscription, untill they should get more clearness. Prayer and praise concluded all about two of the clock in the morning. Some of the lads from several places, according to the first appointment, brought arms towards the place ; but, being discharged, some left them at Douglass, and some at Lesmahagoe, and but a very few brought them to the meeting.

“ *March 4*, [1689].—A Generall Meeting was kept at Lesmahagoe Kirk.

“ *March 31*, [1689].—This day Sir George Lockhart was assassinated and shot with a pistoll, at his own close-head, by Cheisley of Dalry ; who was taken and hanged in a few days.

“ *April 29*, [1689].—A Generall Meeting in the Church of Douglass, to consult about the making up of Angus Regiment. It was voted that it was an unnecessary and unlawful association. Eight propositions were read at Edinburgh, and the dissenting brethren objected against C. [Colonel ?] Cleland for the opposition he made to the Testimony at the Knys, and since, and the rest of the officers, and a confounding rupture was made.

“ *May 1*, [1689].—When places were in dealing, several forgot their scruples.

“ *May 13*, [1689].—At a Generall Meeting at Douglass, many dissenting brethren came, and insisted that Angus Regiment was an association with Malignants. James Huey, in Lochguoyne, and one in Finwick, brought in a written protestation against it, and separated themselves. Nyne Articles were drawn up, to be concerted with the superior officers, by way of contract, with a declaration to be subscribed by the whole regiment, containing the state of the cause they would fight for. After these were approved by the meeting, they were sent to the Lieut.-Col-

lonel and Blackwood, with whom also was Polwart, to present them. They refused all contract and declarations, as against law, or to let the souldiers choice their officers ; only promised to endeavour to satisfy the souldiers, if they should come under their command. This offended the meeting, and it broke up. We only desired that noe offence might be taken by the rest at such as had clearness to take on in the regiment, and others that wer not clear might use charity to the rest, and not condemn them. The rest dispersed, and several companyes standing in arms still continoued. Nixt morning, the Lievtennant-Collonell, Blackwood, and others, kept a councill of war ; and being highly incensed against the people that had left them, and kepted them in suspense soe long, and having given some commissions to some captains to bring in companys, who yet refused to receive orders till neu consultations ; they therefore made a precipitant, hasty conclusion, that none of these officers be received, and the regement made up by beat of drum. This amazed us, and we went to Polwart and Leivtennant-Collonel, &c., and represented the losse of such a hasty resolve ; but all we could bring to was the Leivtennant-Collonel, [who] came and spoke to the several companys in the Green ; and, composing his passion, he told them of his good affection to the cause of religion and liberty, and caused read a litle short paper penned by Polwart, conteaning a declaration that all the officers wer for mentaining the Reformation against Popery, Prelacy, and arbitrary Government, and would never desist from prosecuting that cause untill it should be brought to its greatest perfection and lusture it had in the best of times. A. S. [Mr Alexander Sheilds] explained it, and backed it with some perswasives ; and soe, going from company to company, all seemed to be satisfyed, especially when it was declared they looked upon the employing and keeping in arms the dragouns a greivance, as weel as they, and would oppose it. Therafter, all the officers mett at Douglasse, and composed their differences, and these that had gotten commissions wer continoued, and others received ; and orders given to march to several garisons, which wer obeyed.

“ *July 7*, [1689.]—Orders came to the regement to march from

Doun to Inverary. Before the march, the souldiers cryed for a declaration of the cause, and a testimony against association with Malignants. Accordingly, a short one was drauen, read on the head of the companys, and then in the head of the whole battalion ; the Major, James Henderson, being present and approving ; the Lieutennant-Collonel hearing of it, said nothing against. The Earl of Argyle did approve it, as soon as he heard it.

“ A Petition and Adresse was likewise drauen to be presented to the Parliament, in the name of the souldiers of the regiment, sheuing what they had done for the State ; what was their motive to take arms in their service ; for what cause they reaoned themselues nou to appear, (adhering to the testimony against association with Malignants,) vindicating themselves of sundry calumnys cast upon them, (of their being against Government, disorderly, and that they would not fight, &c. ;) and petitioning for justice against the murder[er]s of their bretheren interteaned in the army ; mentioning Balfour, Creightoun, Livistoun, Murray, and Nisbet, for purging the church of curats, and the state, and army, and country, of Malignants in pouer, and for severe laues to the army against all debaucherys, &c. This Petition was transmitted to the Generall Meeting for consultation.

“ *Agust* 16, [1689.]—This day I mett with some Ministers, Dr Rule, Mr Kennedy, Mr Lau, Mr Legate, Mr Forbes, &c., with whom we conferred about Overtures for Union ; proposing and pressing the Assembly should make enquiry into the causes of our dissention, viz., hearing the curats, indulgence, tolleration, &c. They pleaded the inexpediency of this, affirming it wer necessary to bury these in oblivion, but that they would admit we should represent what grived us to the Assembly, and protest for exoneration of our conscience. However, they boasted much they would not refuse dispute with us upon these heads. *Fratres avide ambient unionem.*

“ *Agust* 19, [1689.]—This day I conferred with Earlstoun [and] M. Hamiltoun, about the Generall Meeting's resolution to send one of their

number up to the King, to treat with him concerning the terms of subjection. They acknowledge great difficultys in it, but plead the necessity of seeking greater security then yet given ; being discontent with the constitution, administration of the government, hidden desings, &c.

“ *Agust* 20, [1689.]—Kersland and I conferred with Mr Hamiltoun, who declines to goe to London, first, because one of us was to be his consort, and we had receeded from the former Testimony in the matter of association, &c.; and nixt, because he would not adresse the King as King, but only as Prince ; soe the matter broke up. Earlstoun was not there.

“ *August* 20, [1689.]—Duke Hamiltoun, before he went to London, ordered our regiment to be posted near the enemy, and discharged them correspondence with the rest of the forces. At Dunkell they wer betrayed, and the horse retired by Ramsey's orders, August 21, and they had a barrel of figgs instead of pouder ; the souldiers wer combining to leave the post, and goe off, and had mounted their baggage, but I prevailed with them to stay.

“ *September* 14, [1689.]—At night, Mr Robert Anderson, Minister at Forgen, wrote a letter to me to come to-morrou and preach in that Church. I answered, by a line, I would not offend. If I should be there and he not preach, it would offend others, and me too, who desires rather to hear him ; if he preach, and I in a meeting-house, then it would be *altare contra altare*, and a proclaiming of divisions ; if he and I together preached, it would be the greatest offence of all, except ther should be concord and proportion in the work of the day. But I offered that if he could find clearness, as I cordially joyned with the Assembly's causes in generall, soe he with me in application would confesse these sins among others, hearing Curats, Indulgences, in their complex circumstances ; adressing for accepting of Tolleration, as offered and stated without a Testimony ; then we would joyn ; adding, though nou when these courses are not established, standing as snares, involving us in participation with them, though remaining sins, we will not plead a

principle to withdraw from Ministers that went along with them ; having it for my one choise desire to unite with godly Ministers : Yet, untill these differences be removed, either by having these things doctrinally confessed, or synodically condemned, or at least our Testimony recorded, signifying our nou joyning, is not a receding from it, nor a justifying these things formerly condemned. I sau many inconveniencys in a precipitant concurrence.

“ *September 15, [1689.]*—I received Mr Robert Anderson’s answer, importuning me to come to the Kirk of Forgen. Accordingly I went, read the causes of the fast, and insisted severall hours in enlarging and applying them ; afterwards preached on Lev. xxvi. 40-42. I received three letters from the West, all of them accusing me of defection, in uniting with the Ministers, and associating with the army.

“ *September 23, [1689.]*—Great heats at Court. The King hath rebuked Duke Hamiltoun for causing his name stink among his people, in postponning soe long the performance of his word, and particularly for not touching the act for abolishing the supremacy. He was challenged, by the Secretary Melvil, for sending Angus’ regiment to Dunkeld.

“ *September 25, [1689.]*—Generall Meeting at Douglass Kirk. After prayer, and long conference among themselves, the debate was agitate about union with the rest of the Ministers. Generally, they concluded it could not be admitted, without their acknouledgment of their defections. It was replied, We will alwise plead for, and presse the necessity of that, by contending, testifying, and protesting against their defections, (which Mr Linning, repeating the condescentions of the Ministers at the late Conference at Edinburgh, said would be allowed to us ;) but the want of that being only a shortcoming and difference in judgment, could not be ouned as a ground of separation, while we wer neither required to justify their defections, nor to condemn our testimony, nor to subscribe to any sinfull imposition in the terms of the communion, putting us in hazard of partaking of their sin ; and that though these corrup-

tions standing established wer sufficient grounds of withdrawing, yet not nou, when ceasing to be snares.

“ After this, again we withdrew about ane hour. Then two of their number, William Steuart and William M'Kneillie, came to us, acquainting us, that the mind of the meeting was, that without acknouledgment of these defections, there could be noe communion. To which, both in private with them and publickly at the meeting, it was replied, they should not be rash in their determinations, but take time to consider, and set time apart for prayer and conference for light ; and moved some questions, Whither, if they should find a Minister confessing all defections, yet still abiding in the communion of the Church, would they joyn with him, and whither with us, if we should doe so ? Whither they required confession in ane united way, or divided ? And whither they would suspend their communion untill all confessed, or would they hear any one confessing without respect to the rest ? In answer to which they did not agree ; though it was said by the forsaid messengers they did ; but still pleaded some way or other. Noe communion without confession, some way or other ; and argued, [if] scandalouse Elders must be urged to confesse, why not Ministers ? and if Ministers doe not, hou can they urge others to doe it ? It was replied, Ministers' scandals are epidemick, and not convicted. It was urged, that this would bury the Testimony. Replied, it would rather bury the Testimony to have it to degenerate into schisme, and would be for its glory to have it recorded, that a people continoued it while defections stood, but as soon as ever they could be in a capacity to joyn with Ministers, without sin, they had such respect to the ordinances and the peace of the Church, that they would noe longer separate ; and notwithstanding all former provocations. Many other things wer debated, with lesse heat than was feared. Adjourned till to-morrou at eight of the clock.

“ *September 26, [1689.]*—The debate resumed. They wer still generally unanimoouse in declaring they would not hear them, except they confessed the forsaid defections. Many arguments wer mutually tossed, and it was like once to turn to great heat ; some precipitantly rising

and going away. Mr Linning and Mr Boyd plainly told they had a mind to unite, though not to settle suddainly. A. S. [Mr Alexander Sheilds] allayed it a litle, by telling them it was a grave and greatly important matter, not rashly to be determined ; protesting nothing might be concluded here at the time, but let dayes of humiliation be set apart for light, and another meeting appointed. In the mean time, some might be appointed to try Ministers' freedome in their preaching, to see how they liked them ; and that he would not urge to hear the more grosse hearers of Curats, actually indulged, adressers for Tolleration, &c., but others more free of defection ; and to search through all the country for such as would confesse those to be defections. In the mean time, that they should protest alwise against the entry and calling of any that would not confesse them ; shouing there was a difference between calling and hearing when called. At lenth [they] came to more calmness and composure, and concluded that William M'Kneily's son should be sent to the Colledge of Glasgou ; that ane Addresse should be drauen [and] presented in the name of the nearest relations of those murdered in the feilds, for execution of justice upon the murderers, when the witnesses wer secured, and their attestations wer engaged and prepared.

“ *November 6, [1689.]*—At a Generall Meeting at Douglass, Sir Robert Hamiltoun of Preston came in, and after hearing some debates and conferences about union and communion with the Ministers with whom we differed, he arose and gave a verball protestation, which afterwards he put in writing, against the admitting the Prince of Orange to the throne without taking the Covenants ; against the sinfull association of Angus' regiment ; the admitting the commissioners from that regiment to sitt in the Generall Meeting ; the purseuing union with the Ministers ; admitting Mr Boyd in the Generall Meeting ; admitting some already joyned with the Ministers, in hearing and sitting in sessions with them. This occasioned all the confusion. We offered to discourse and debate with him upon all these heads. He declined, and went away. We promised ane answer. The Meeting was much disturbed, with much heat and rage ; resolutly exclaiming against all union on any terms,

except the Ministers should confesse their defections; yea, that they would not hear others, nor us that did confesse and witness against these defections, unlesse we should separate from the rest. They brought in papers from some Societys, declaring their minds to the same effect, some of them unsubscribed; one particularly from Bourroustouness, which they said was the mind of the Nether Ward of Clydsdale, though none of the Societys ever sau it, except John Mack, Gavin Witherspoon, and two or three more, who acted very incendiary like. They pleaded this should be answered. A. S. [Mr Alexander Sheilds] answered evry word in it, yet it would not satisfy. We broke up that night very abruptly.

“*November 7, 1689.*—Nixt day we mett, but came to noe better conclusion; only we promised a paper to be spread throu the Societys for their information, answering their scruples. Soe broke up without appointing a day of humiliation—a presage of sad things a coming.

“*November 26, [1689.]*—I went to Inshannan to visite Mr Wallace. He advised not to be too hasty about the union, till we sau hou the Church should be constitute, and in our Protestation to note the Indulged and Addressers as not to be heard; and that the people should be free to absent themselves in their parishes.

“*November 27, [1689.]*—Mr D. Houstoun preached Sabbath last. [He] threatens the Lord's finall departure from Scotland, and that Turcisme should be sett up. He does not pray for the King, [and] speaks against union with the Ministers and our Regiment.

M.DC.XC.

“*January 2, [1690.]*—It's thought Mr Hamiltoun, Collonell Mack, and some others, are projecting a rising. He hath written to Robert Broun, at Aberbrothock, and for Peter Kidd, for that effect to come to him.

“ *February 5*, [1690.]—A Generall Meeting at Sanghair, where wer several Ministers, Mr Linning, Mr Boyd, Mr Houstoun, Mr John Hepburn also, who proposed a paper of Greivances, with a Petition for their redresse to the King or Parliament. He desired their concurrence therewith. After much debate, it was declined, a separate paper of that nature [being] intended.

“ Mr James Wallace wrote to the Generall Meeting, perswading them not to be too hasty in pressing union with the Ministers.

“ *April 7*, [1690.]—The Clubb, specially Duke Hamiltoun, Duke Queensberry, Marquess of Athol, &c., are for the highest pitch of Presbitry in the Parliament, and the renewing the Covenants ; but upon a sinistrouse desing to stope the passing of the act for its establishment, because they knou many will not plead for its rigour.

“ *September 26*, [1690.]—In the Commission of Parliament, I heard Dr Monroe displaced for refusing to sing the Confession of Faith, (which he said he could not subscribe, as a bond of union, not evry proposition thereof as *de fide*,) and for altering the Colledge oath ; instead of ‘ the treu Reformed Protestant Religion,’ making [it] run *Christian Religion* ; and for taking down the picturs of the Reformers in the Bibliothek.

“ *October 1*, [1690.]—A Generall Meeting at Douglass, to consult about the Papers to be given in to the enseuing Assembly. Some raised doubts whither any might be given in. These removed, others pleaded only a Protestation might be offered against all publick defections and offences, with ane expresse certification, that if these wer not confessed and condemned, they would not joyn in communion with them. With much difficulty, they wer prevailed with to read the Petition of A. S. [Mr Alexander Shields’] drauing. Evry thing was debated, som things added, others diminished. The title was scrupled at by some, bearing the name of a Petition. William M’Knelie and Gavin Witherspoon wer the greatest objecters. I was vexed with people in the Nether Ward

of Clidsdale and Renfreu, many of them glorying in their peace and fellowship with God, since they wanted publick ordinances, which is very sad.

“ *October 9, [1690.]*—At Glasgou we had a conference with several Ministers, Mr Wodrou, Legatt, Ker, Forbes, &c. They overtured and pressed hard that we should mention noe particulare steps of defection in our Papers to be presented to the nixt General Assembly ; but only that, in the generall, we adhered to former testimonies. We could not accord. They threatned to censure us. This night a terrible storm.

“ *October 16, [1690.]*—The Assembly sat down. Mr G. Cunningham preached on Psalm lxix. 9. Mr Simpson in the afternoon. The King’s Letter read, commending moderation, and telling them plainly he would not make his authority a tool to the irregular passions of any party. Mr George Campbell transported from Dumfrice to Edinburgh. We wer preparing our paper of Proposals to the Assembly. It was motioned in the Committy of Overtures before it was ready. Mr Gabriel Sempill, Mr Steuart, Mr Forbes, &c., wer appointed to conferr with us. It was read to them. They urged the smoothing of it, the taking out particulars which they called reflections. We could not yeild to that. Nixt day moe wer added to conferr with us, in the Laird of Glanderstoun’s chamber. The paper was read over again. Mr Robert Rule being Moderator of the Sub-Committy. Severall debates about seasonableness of it tossed, they alledging it would fire the whole Assembly, provock the King to dissolve it, and soe stope all other bussiness. They urged to knou our desing in it, and our resolution if it wer not received or rejected. We told them, it was for a testimony and exoneration of our consciences, and if it wer exhibited, houever it wer disposed of, we would submitt, seing nou we might doe it without sin ; but we would first give in our remonstrance. They desired ther might be a short paper drauen, shewing the scope of the larger, and our desing to introduce it, because they wer still jealous of our desings. We condescended, and drew the shorter paper.

“ Afternoon, the same day, both the Papers, the shorter and larger, wer presented to the Comitty for Overtures ; with much difficulty, curiosity preponderating, they condescended to hear them. A. S. [Mr Alexander Sheilds] read the large paper with a loud voice in the audience of near two hundred persons. After our removall, and calling in again, their opinion and verdict was, that it conteaned a great many sad truths, but several grosse and peremptory mistakes, injurious reflections on godly Ministers, and some unseasonable and impracticable Overtures ; and, therefore, could not be presented to the Assembly. We answered, we wer not sensible of any of these, nor hou the things there could be otherwise represented. It was again recommitted to the Sub-Comitty, with adding moe members to deal with us. We mett in Glanderstoun’s chamber. They laboured to perswade us to sist, and urge it noe further, with many arguments. Mr William Ker gave me in a paper full of arguments for it. We wer peremptory to have it exhibited in full Assembly, and let them read it, or not read it. In the Comitty for Overtures, we wer again called in [and] pressed to forbear. We answered we could not, except the Comitty would assume to themselves, or get devolved upon them, the pouer of the Assembly to cognosce upon that matter ; then we would sist ; otherwise, our business was at the Assembly, and we pleaded the papers might be given in. Heirupon they dreu Overtures, first, that we should be received into union ; nixt, that the large paper should not be read, for the reasons formerly given, insert in the Overture. We opposed these reasons, but could not prevail.

“ *October 25, [1690.]*—Both the papers wer exhibited in open Assembly, transmitted from the Committy of Overtures. We wer removed ; the Overtures of the Committy wer read, as also the shorter paper ; then it went to a vote. Some proposed this state of it, Read the large paper, or Not—others thus, Approve the Overtures with the reasons, or Not. It is commonly reported and belived the vote went soe ; but when I challenged it afterwards, as being very illegall to vote a paper should not be read for such and such reasons, giving a character of and condemning the paper, when the Assembly kneu not what was in the paper. Mr Kirkton informed me that the vote did not goe soe, but that

he stood up and proposed that it should be voted concerning the first Overture only, touching our being received ; and the other that the paper should not be read, Aprove these, or Not ; the whole Assembly voted Aprove, *nemine contradicente*. We wer called [in.] The Moderator had ane exortation to us to live orderly ; and, reflecting on our extravagancys, exorted us to be as instrumentall in healing as we had been in breaking. Mr Linning gave a short answer, disouning the injuriouse reflections said to be in the paper ; and asserting we wer not consciouse to ourselves of these extravagancys charged ; wishing the Assembly had thought fitt to read the paper ; but seeing it could not be obtained, we should submitt. I began to speak, saying, ‘ Is it desired or expected I should speak ? ’ All said, ‘ Noe. ’ The Moderator said, ‘ Misken nou, misken nou ! I request you forbear. We all knou what you would say ! ’ whereto I succumbed. Then several nixt us took us by the hand, and we wer desired to sitt down. Some of our freinds there present wer exceedingly offended at my silence.

“ *October 27, [1690.]*—Thomas Latimer, Robert Couan, William Woodburn, James Muir, and William Gladstons, commissioned from our friends, gave in their Paper and Testimony to the Committy of Overtures. A Sub-Committy was appointed to speak with them. We wer present. I read it to them. Mr Gabriel Semple gave them ill language : ‘ If they separate, let them separate ! ’ They gave it in to the Clerk ; they refused to read it, but recomended it to the Brethren appointed to drau the Causes of the Fast, and warning to make ther oun use of it. They departed out of toun, without ane answer in write, very displeased. Mr William Wishart also gave in a paper to the Committy of Overtures, pleading for purging out the Curats, renewing the Covenants, &c., but it went noe further. It was still urged as a reason of the Assembly’s shyness, and scarring to meddle with or cognosce upon these things, that it was not seasonable untill the King should adjust his great affairs with the Parliament of England, of raising a great supply for the army, and a neu levy for France ; yet when this was granted, and the neuse came of it, they went on in their old pace.

“ Act asserting the Doctrine, another asserting the Government, read

several times, and recommitted for amendments. Afterwards the Commissioner transmitted them to the King, which was offensive to many that knew it, but it was kept secret as much as could be, [and] never more heard of.

“ *November 3*, [1690.]—It was recommended to Mr Gabriel Cunningham, Mr P. Simson, Mr George Meldrum, Mr William Violant, to draw up the Monitory Paper and Causes of the Fast. The Form and Ground of Process in Presbitrys read ; recommitted. Prælacy no scandal, there mentioned ; yet it was debated about the Instructions to Presbitrys, whither the Curats should be received without purging themselves of that scandal. Mr Kirkcoun and others urged the necessity of acknowledging that scandal. Mr Rule and others opposed it ; the generality were for delaying all receiving of them till the next General Assembly. Overture of Mr William Eccles, for calling over all the Presbyterian Ministers from Ireland, rejected.

“ *November 11*, [1690.]—The Causes of the Fast [read] several times in the Committy, once in Assembly, with expresse mention of the Declaration and Test. Mr Frazer proposed they should be recommitted, for that they would have had [it] somewhat more fully, freely, and plainly expressed. The Commissioner also moved they should be recommitted, but on an other motive.

“ *November 12*, [1690.]—The Causes were read without any mention of the Declaration or Test, which were scrupled at by the Commissioner and James Steuart consulting together. This was stumbling to many. When they came to be voted, Mr John Anderson, of Ersclintoun, and Mr James Clerk, stated, they approved yesterday's draught, but missed somewhat they heard read yesterday.

“ *November 13 or 14*, [1690.]—In the last sederunt, *prima instantia*, Mr Rule and Mr Blair were appointed to goe to Court, to obviate objections or misrepresentations there of the Assembly. And when they had

concluded to dissolve, and wer inquiring when the nixt Assembly should be, some proposing June, others July, some Agust, the Commissioner rose and declared in the King's name this Assembly dissolved, and appointed the nixt Assembly to meet November 1, 1691.

“ *November*, [1690.]—Dr Canaries is gone for London, as the Curats' agent made and forged a paper of the Assembly's Causes of the Fast, presented it to the King and Councill. Discovered by the Lord Melvil to be a forgery, yet not rebuked.

“ *December* 3, [1690.]—General Meeting at Douglass. We read our paper given in to the Assembly ; gave accompt of our methods and proceedings in submitting to them. They that presented the people's paper gave likewise an accompt of their proceedings. The Meeting generally disrelished the whole affair, and objected much against union and communion on these terms ; yet some were more sober. We dreu up a form of a Protestation to be given in to Kirk Sessions and Presbiterys ; after the exhibition wherof, we proposed they might joyn with the Congregation where they lived. The most part refused ; some accepted, and made use of it.

M.DC.XCI.

“ *January* 26, [1691.]—Dr Rule and Mr Blair (after all but members wer removed) gave a relation of their Transactions with the King ; that he accepted very kindly of their Adresse ; anticipating their suspicion of his changing, told them, he was nou forty years of age, too old to change his sentiments ; that he would protect them, but withall they must expect to be dependant and subordinate.

“ *February*, [1691.]—A. S. [Mr Alexander Sheilds] gote a call to Angus' regiment ; and on the 4th was ordeaned in the Cannongate Meeting-house ; and the officers of the regiment received him.

“ *March 30, [1691.]*—The King mett us a litle out of the Camp. He looked pleasantly on us. He enquired also for me, and asked at some whither we prayed as much as we did before, and whither the Leivtenant-Collonel or A. S. [Mr Alexander Sheilds] had the greatest influence on the regiment.

“ *November, [1691.]*—There was a Meeting at Leadhills. Mr Hepburn and Mr Linning wer there ; where it was aggreed that a paper be written and sent to the King, conteaning sixteen Greivances anent the State, and six or seven anent the Church. Two wer appointed to goe North for Mr Hogg’s advice.

M.DC.XCII.

“ *February 13, [1692,] ante meridiem.*—The General Assembly was dissolved. After prayer the Commissioner said, they had a competent time alloued them to have done what was the principale desingne of calling this Assembly, (to unite with their bretheren,) but perceiving noe inclinations towards complying with the King’s demands, he, in his name, dissolved the Assembly. The Moderator asked, If the Assembly was dissolved without nominating a dyet for another ? He answered, ‘ His Majesty will appoint another, and give timouse advertishments !’ The Moderator desired to be heard a feu words. The Commissioner answered, he could not hear him as Moderator. ‘ In whatever capacity your Grace pleases,’ said the other ; and added, that the Assembly acknowledged all obligations to his Majesty, and if his commands had been in any or all their worldly concerns, they would have yeilded ; but the Assembly being dissolved without indyting another to a certain day, he could not forbear to declare that the Office-bearers in the house of God have a spirituall, intrinsick pouer from Jesus Christ, the only Head of his Church, to meet in Assemblys about the affairs therof ; the necessity of the same being first represented to the Magistrate. Therefore, he craved that such a dissolution might not be to the prejudice of yearly

General Assemblys, granted by the laus of the kingdome. The members rose all up, and declared their adherence to what the Moderator had said. The Moderator offered to pray, but the Members, by a generall cry, pressed to name a dyet for the nixt General Assembly. The Moderator proposed at Edinburgh, the third Wensday of Agust 1693. The Members again, with one voice, declared their approbation ; upon all which instruments wer taken. The Moderator concluded with prayer, and singing the cxxxiii. Psalm. The Commissioner gave in his above mentioned speech in write, and required the same to be recorded.

M.DC.XCIII.

“ *January* 12, [1693.]—At Brudges, I was desired to see one Andreu Fergison, in Levin’s regiment, sometimes servant to Captain Arskin, deceast ; who declared to me, that his master (nou dead) hath several times appeared to him, and told him of debts yet unpaid, and of some payed that wer not deu. The lad was engaged unto a promise to meet the spirit again, and unto ane oath not to reveal a secret ; which, yet, he will not be perswaded to tell.

“ *January* 13, [1693.]—I visited Andreu Fergison again, Major Bruce’s servant, in my Lord Levin’s regiment ; who revealed the for-said secret, to witt, that his master and he had murdered a man last year at Ghent.

“ *June* 6, [1693.]—In the Camp, beside Louvain, at Park-Abbey. The Danes, on our left, are very severe. One of them, when brought to the execution, denyed the being of a God, or heaven, or hell ; upon which they spared his life, pretending respect to his soul ; only cutt off his nose and ears, and sent him away !

“ *February*, [1693.]—The Duke of Queensberry his chamberlain had ane apparition of a man telling him, his master and he had done much

evil to the poor, [and] nou the time was drauing near that Queensberry was to be called to ane account for it ; and, for a confirmed token of the truth of it, he put his hands on the chamberlain's eyes, which presently fell out ! The Duke, being told of it, fell into remorse.

“ *May*, [1693.]—May 24, at night, great thunder and rain broke in upon our army, in the Camp at Dendermont. Several wer wounded in M'Ay's regiment ; their swords melted within their scabbards ; several men wer wounded.

M.DC.XCIV.

“ *Aprile*, [1694.]—Quhen at Camphire, I hear some strange miracles have been wrought in and about London on some, through their extraordinary faith in the divine pouer of Jesus Christ ; especially a poor French girle, refugee, from her birth deformed, crook-backed, &c., cured without all means but faith in Christ ; with other two instances. They happened immediatly after the impudent and barefaced avouing of Atheisme before the Parliament by ane Atheist, who gave in papers dis-ouning the being of a Deity. Mr Blacky and others have published ane accompt of it, with the attestations of Physicians.

“ *July* 4, [1694.]—In the Camp at Rosebock, all the English troops are ordered to have the precedency of the Scots, who are reaoned only strangers and auxiliariys. M[ajor] G[eneral ?] Ramsey disputed hotely against this, and refused to subscribe it, as being derogatory to his country.

“ This which goes before was excerp'd out of four or five litle pocket-books under Mr A. S. [Mr Alexander Sheilds'] oun hand. The rest in them wer privat affairs. By R. W.”

ANALECTA.

Aprile 13, 1709.—Mr M^cCraken told me, that the Episcopall Church in Ireland have found it their best policy to joyn intirely in with the Church of England. That in Bishop Usher's time, ther was some motions made to make some alterations ; and in doctrine the scheme proposed was much of a peice with our Westminster Confession. The Cannons wer drauen up, and the doctrine, but the Thirty-nine Articles and the English mode did intirely prevail. That in correspondence to this, it seems to follou, that it's the only interest of the Presbyterian party in Ireland to keep exactly agreable with our constitution ; and yet there is a vast difference between the Ministers of the South of Ireland, who are much more lax in their principles, and come nearer the English Dissenters than the bretheren in the North. That nou the elder sort of the Ministers of the North being decreasing, the younger Ministers are more inclinable to harmonize with these of the South. That, in the North, they have modelled themselves as near the Church of Scotland as may be. They have nine Presbitrys, three of which make up their three lesser Synods ; and these three Synods make up their Great Synod. That in the intervalls, their Generall Synod appoint a committee of two of each Presbitry to be called by one name by the Synod, to animadvert to the interest of the Church, which resembles our commission. He tells me that, in matters of scandall, the Bishops' courts have this method : They, in cases, for instance, of fornication, adultery, &c., where the probation is not soe very pregnant, they allou the party's oath of purgation, but then he most have two or three compurgators, that is, some of his honestest neighbours ; they must depone that they belive what the party depons to be treu. That they have had some Regall Visitations, one only since the Revolution ; which yoak the Bishops of England have gott themselves quit of. This Regall Visitation is three Bishops, who, by a Commission under the Great Seal, meet and judge finally of any thing or person that comes before them ; and that they are, in particulare, entrusted with by the King, which

they are restricted to doe, and noe more, which is the hight [of] Erastianisme.

Mrs Lilius [Stewart] told me she had it from good hands, that a gentleman, Sir James Carmichaell, who dyed very weel, told on his death-bed, that his mother, a daughter of Hyndford's predecessours, a good woman, had taught him to pray very early, about six years old. That he, to please his mother, repeated over the form till he was about eight years old ; at which time he began to think, " What ! can I say noe more in praying then my mother hath taught me ? " and he began to add ; and just resolved he would give away himself to God as he was, and did soe, in soe many words ; and the sense and sweetness of that never wore off from his spirit all the days of his life.

This day I was with Mr John James Cæsar, a German Minister of a Prussian Congregation at London. He tells me, that it's about twelve years since he was called to that Church, which is the only Church of Germanes that is Calvinist. That ther are four other Churches of Germans that are Lutherans, and two of them have gotte up the English Service. That abroad the Calvinists have very litle room in Germany. They are mostly in Hussia, where there are about three hundred Churches, all divided into Presbitrys. That they have in some places Superintendants, that are chosen by the Presbitrys, who only moderate, and have noe negative voice. That in Hamburg, Breme, and other Hans-touns, the Calvinists have Presbitrys set up. That the King of Prussia favours the Calvinists, and endeavoured their reconciliation some years agoe, and laboured to bring them to communicate together in a neu Church he had built ; but without success. The Lutherans are soe bigott, and cry out against the Calvinists as much as the Papists, that the German Ministers openly, in their sermons, at London, which he hath heard, term them " damned hereticks ; " and say, " the Calvinists and the Papists are like Samson's foxes, that are knitt together by the tails, and sett the feild of the Church on fire ! " He tells me that he hath heard it computed, that in England there are upwards of eighteen thousand of the Clergy that are Arminians in their principles. That the Society for Propagation of [Christian] Knoouledge misse noe care or pains

to gett the Forraigne Churches abroad bro't over to Episcopacy. Mr Calamy told me the same.

Aprile 22.—I find it this day urged, that since the Union, the fast and thanksgivings have not come at all from the Bishops, though in the Councill of Brittain, because it is not a Judicatory, nor any votting of a thing there ; but evry one tells his mind, and the Queen or King acts just as he pleases, after he has heard all that is said.

This day there was a great debate in the Assembly about Mr Crauford's Protestation, which he offered, and craved to be read. The Assembly would not allou a Protestation to be read, though in very civil terms, because this was the highest Judicatur. I think a Protest is allouable in a member of a judicatory, *ad levamen conscientiæ*, but not in a party ; and the protest is only to be before the sentence. A party may protest in hands of a publick nottar.

May, 1709.—Mr James Stirling added to the accompt of Mr Hutcheson's death, that when his wife sau him a dying, she said, " Lord help you, joe !" Mr Hutcheson answered, " He hath helped, and will help !" That was his last word.

To the accompt anent Mr David Vetch, he tells me, he said in the pulpite of Govan, in prayer, to this purpose : " Lord, thou hast put out the great lights, and left the darke ones, litle weeks and litle grease about them !"

To the accompt of Mr William Guthry, that he said, he was thinking the Malignants would be Mr James' death, and the stony gravell his.

That paper Mr Patrick Gillespy subscribed is yet in Mr James Stirling's hands. That subscribing was termed " a coming under a civill guilt." Mr James Guthry said of him, " Hath he suffered soe many things in vain, if it be in vain ?"

September, 1709.—In the midle of this moneth we are alarumed with the hazard of the arrou of God's pestilence, from shippes coming from the Sound, where it very much rageth. I can not but remark that

we had this visitation last from that place ; that it's the judgment that is likely to plead the Lord's contraversy with this generation, that have given a deafe ear, and refuse to be reformed by all other methods ; and it is surprizing to hear, that some of our merchants, hereabout, even when the Government is taking all just methods for the stopping any ships [to] land from the East-country, are loadning and sending out shippis to these infected places. If this be our stroak, certainly the sin of too much eagerness upon trade, and a worldly spirit, will be written on it ; and to insist in this same sin, when the Lord is writting such bitter things in his threatnings against [us,] is certain nothing else but infatuation to the highest degree.

About the same time, we have ane accompt of a very bloody engagement between the French and Allyes near Mons. It has been the bloodiest battail of a long time ; and upon the side of the Allys, by our own lists, upwards of 18,000 are wounded [and] slain ; and they speak of more upon the French. Though the feild of battail remains to us, yet it's a dear bought victory as ever we had, though the losse seems to be least in the Scots and English troupes. Thus, of a long time, the Lord gives us all our mercys with very considerable frowns.

Sometime this moneth we have ane accompt of a squable that should have been at Balmagie, between the Shirriffe of that place, coming to declare the manse of Mr M'Millan vacant, and dispossesse him of the same, and a considerable number of his follouers. Some weemen, it seems, have been hurt, but no lives lost, as we heard.

This same moneth, we have the certain accompts of the intire defeat of the King of Sweeden by the Muscovites ; and his flight to a Turkish Bassa, who, it seems, hath orders from the Port to deliver him up to the Czar, which will make a mighty revolution in the affairs of the North, yea all Europ over.

[*September*] 25.—This day I have ane accompt from Marion Stevenson, who sayes she had it from one that was witness to it, that near Dunglass, there was a child found upon the high way by some shearers, to their uptaking, latly born ; and they brought it to the nixt

house, where the woman putting on the pan to make some meat for it, the pan filled full of corn ; and when shee turned it out and putt it on the second time, it filled full of bear ; and when put on the third time, it filled full of blood ! And upon this the child began to alter its shapes, some way, and to speak ; and told that this year should have great plenty, and the next year also, but the third the land should be filled with blood, and fire and sword ! And the child desired it might be taken to the place where it was found, and left there. I hear not yet what was done with it. This is soe incredible, that I sett it down only for after tryall, and enquiry about it.—Noe confirmation.

This moneth, Mr R. Millar at Neuwark had a child about three years old drowned at the key [quay] of that place, a very heavy dispensation.

[*September*] 26.—About nine minutes before eight my wife was safely delivered of a daughter, by the good hand of God.

The close of this moneth my family is tristed with sickness ; both the lads lying in a feaver, and my wife not recovered ; yet God, blessed be his name, has made noe breach upon us.

October 1709.—In the beginning of this moneth the Synod sate. We had litle remarkable before us. The affair of the planting of Inshanan with M. C. is like to be very vexatiouse. It's referred to a Committy, but I think needlesly, for it can doe noe good ; it's but a dilatour. The D[uke] of M[ontrose ?] is mightily petted. The strait seems to be that there was noe appearance against the call at its drauing up, and soe the absents are reaoned assenters, or at least as legally present, and the plurality of the meeting certainly is for the call.

Mr Foyer is admitted again to sitt in Presbitry, &c., and his letters, &c., are passed with a reproofe, and he exorted to peacable carriage. I wish it breed not broils in that Presbitry ; but better soe than that he turn to the hills and joyn Mr M'Millan.

The Presbitry-book of Lanark is to goe in to the Assembly. The Synod will not medle with that part of it that relates to Crauford-John, anent which the Assembly determined contrary to the mind of this Synod.

October 10.—We are of neu allarumed with the pestilence, with some shipps come in to the Firth of Forth ; and it's said, but not confirmed, to be broke [out] up about Deal in England. The Lord prepare us for what is His will towards us !

October 14.—This day I had the honnour to dine with Sir D[avid] D[alrymple,] nou Queen's advocat, at Pollock. After dinner he took aside my Lord and me, and told us that the bussiness of Mr Greensheilds, who was setting up the English Service in Edinburgh, was making a great noise. He said he did not think it the interest of the Church to represent Mr Greensheilds to the Court, barely upon the Ceremonies ; and, therefore, he called him, and examined him as to his ordination and license. He acknowledged that he was licensced by a Nonjurant Bishop *anno* 1693, in Ireland ; and upon that cheifly, with his disorders, he wrote up to Court, and he read us the Queen's Letter in answer to him to this purpose, as farr as I mind, that the Queen had had the bussiness of Mr Greensheilds laid before her, and she commanded him to call for Mr Greensheilds, and discharge him the exercise of his function at Edinburgh ; and to acquaint him and all others, that the Queen would protect and defend the Established Church Government in Scotland inviolably.

[*October*] 21.—This day we hear Mons is surrendered. It has noe great strenth.

[*October*] 25.—This day I hear of Mr Smith's illness in publick ; that he went last Sabbath to the pulpite, and sate down, without doing any thing but just coming out again.

The end of this moneth we hear of a meeting of the Episcopall Clergy at Edinburgh in September, after the affair of Mr Greensheilds. Before I come to putt down ane accompt of their meeting, I shall deduce Mr Greensheilds' affair. Last spring he came over from Ireland, where his income was but small, being invited by the board at Edinburgh to set up the English Service. When he came, the Magistrates opposed him, and the inhabitants adressed them against him ; and for their opposition they

have been thanked by the Queen. After this, it seems the clergy mett, and aggreed upon ane Address to the Queen. The contents are not publick, but generally it's said it was for a tolleration upon the foot of the English Dissenters, and sent up two of their number with it to Court. They made their first adresse to the Bishop of London, who is a Tory, and told them he was their freind, and would doe all he could in their favours ; but did not think it expedient to appear in publick, and he hoped to doe their bussiness better in private ; and advised them to adresse the Duke of Ormond. When they came to him, he told them he was and would be their freind, but did not judge it proper that their Adresse should be presented by ane Englishman, and advised them to goe to the Duke of Queensberry. When they applyed to him, he asked if they judged him their freind ? They, noe doubt, answered they did ; then he, as a freind, advised them to goe home and live peacably. They urged that they could not be answerable to their constituents if they should not present their Adresse to the Queen. When they urged this, he told them that the presenting it was as much worth as all his interest at Court, and it was what he neither could nor would doe. The matter it's said broke up at Court and came to the Queen's ears, and she should have expressed herself to this purpose : “Durst any of my servants been soe presumptouse as to present ane Adresse contrary to the Articles of the Union, and my repeated assurances to the Church of Scotland ?” Whatever be in this, it's certain the commissioners came away without getting their Adresse presented, and are come home. It's said they desinge to put it in before the House of Commons.

• *November.*—We are allarumed again with the neuse of ane invasion from France, and it's said the Government hath ordered all the officers to their posts at our garisons.

We are much alarumed with a warr that is like to rise in the north of Europe, between Sweden and Denmark. These two crouns have been neuterall all this twenty years' war with France. Whither the Lord is about to punish the Lutheran Churches there for their laxness, Providence must determine.

The Parliament has prohibite the exportation of corn from this island. Hou farr this may irritate the Dutch, who are said to be in great straits for want of corn, I knou not, but it's not like to bring down the merkats much with us. It's talked that there is a neu confederacy between England and Holland with respect to the Articles of Peace nou in agitation, but I have noe distinct accompt of it. Wer there more minding of religion in it, their affairs might goe the better.

November 28.—This day we mett at Inshanan in a Committy of the Synod, anent the planting of that place. The members of the Committy wer at the beginning not like to make up nine, which was the coram [quorum] appointed by the Synod. Our Presbitry wer full, and there arose a debate, whither we could act in thir circumstances. The Presbitry's pouer seemed to be limited by the Synod to act in conjunction with nine of their number, and ther being but seven and ane elder, we declined acting. At lenth we yeilded to enter upon ane enquiry among the elders and the people to ripen things only, without coming to any decision, providing our coram of synodicall members was not full. When entering on this, two members came up, which ended this difficulty. The elders wer conversed with, but wer inflexible. The Presbitry's mind was all enquired, one by one, and we wer unanimouse that Mr C. could not, in thir circumstances, be usefull in that place; yet the members of the Committy all, except one, were positive the call should be put in his hands as it stood; and two of their number wer appointed to converse him, and lay out the circumstances of the place to him fully, as they lay; and when this was votted, several members of the Presbitry went into this proposall, and it carryed. The peremptoryness of the D[uke] of M[ontrose,] and his threats to propose ane explication of our act of parliament anent calling of Ministers at the parliament nou sitting, and the thoughts many had that the call was legall by the plurality of heritors, though but two elders, being eleven against seven elders and three heritors, ledd them into thir measures, with the thoughts that this private dealing might scarr Mr M. from accepting the call.

December 5, 1709.—I hear, from very good hands, that one Brigadier Weer, who hath a regiment of English lying somewhere about Edinburgh or in the Merse, came lately to Mr W. C. with whom he was acquaint at Court, and told his regiment was here, and he had brought his Chaplain with him, who was one in orders, and used to preach to them and distribute the Sacrament; that all his men wer in ther principles Church of England; and he asked, if he might allou him to preach and distribute the Sacrament to them; and told him he should take care that not one man save his oun regiment should be witnesses or partakers? Mr C. told him it was a ticklish point; that he would not take upon him to determine; but he would propose this overture, that both the Brigadier and he should write up to the Secretarys about this affair, and communicate their letters mutually, and he doe nothing till he had a return. Which the Brigadier fell in with, as what he judged highly reasonable. Whereupon, both wrote up to Court, and the Secretary wrote back to the Brigadier, that it was her Majesty's pleasure that his Chaplain should neither preach nor distribute Sacrament in Scots ground.

Mr James Stirling tells us that he had it from good hands, that the old Laird of Carloun (of whom in the former volume) was extraordinary at solving of cases of conscience. That Mr David Dickson, when a student, after he had conversed with most part of the Christians and Ministers in that country, under his deep and perplexing exercise, at lenth came to Carloun, and told he could not get beliving in Christ; when he essayed it, ther wer as it wer ane army of devils between Christ and him. "You must," said Carloun, "break throu them; yea, if it [were] possible, you could hear a voice from heaven, saying, 'Mr David Dickson, you must not belive on my Son Christ!' yet you are to goe over that; for though [an] angell from heaven should preach another Gospell, let him be accursed!" This expression gave him more ease than any thing he mett with from all he had conversed with. The said Laird of Caroltoun he was wonderfully holy and heavenly in his family, and he had this peculiar way: He retired a while his alone, be with him who

would, before family-worship ; which ordinarily was before dinner, and came directly out of his closett to worship ; and, be in the family who would, he retired immediately after worship to his closett till the meal was set on the table, and then he came to dinner, and was extreamly pleasant, for ordinary, in his conversation.

Not long since, I had this accompt from a good hand, a near relation of Mr Durham's : That that great man, when upon his death-bed, was under deep and sore exercise as to his soul's case and state ; and when his colleague, Mr Carstairs, came in one day to see him, he asked him how he was ? He answered, " Very low. There is but one promise in all the Scripture that I dare look to, ' Come unto me all ye that are weary,' " Math. xi. 28. " May I venture my salvation upon it ? " " Yes," said Mr C[arstairs.] " If you had a thousand souls, you might venture them on it ! "

Which brings me in mind of a passage of Mr James Hutcheson, (*vide* in the former vol.) who being near his death, said to Mr Andrew Turner, from whom I have it, " Brother, I have been so long a Minister, (I think fifty-two years,) and for as many marks of grace as I have given, and as many promises as I have laid before others, there is no place in all the Scripture that I dare grip to but that, ' Blessed are the poor in spirit, for theirs is the kingdom of heaven.' "

I had this accompt of Dr Rule, Principale of the Colledge of Edinburgh, his death from the Laird of Pardovan, who had it from Dr Rule's son, a preacher, present with his father. The Doctor had been for some time ill ; and at length, a little before his death, he turned weak and fell into a raving, and that day he dyed. Just a little before his death, he told them he had a sermon to preach to Edinburgh before he dyed. They endeavoured to divert him, but all to no purpose ; he would needs be out of his bed, and goe to the pulpite and preach. When nothing would doe, one with him proposed to him to preach it to them ; and accordingly he would have his gown laid about him, and he called for his Bible, and read a psalm and gave out the line, and after that prayed, and then turned over to a text, (which my relator could not tell me,) and opened it up, and raised his doctrine, and prosecute and applyed it most closely ; and when he had done, he prayed, and sung another psalme, and pro-

nounced the blessing, and just expired as he ended the words of the blessing ! Which was, indeed, a very pleasant end of this great man, just as it wer at his work.

At my last visitation, Mathew Keyl in the Coughlen, a man very blameless, and of a good reputation, when talking with him about communicating, told me this, which indeed is soe singular a stepp in so great a man, that I can scarce belive it ; but this person, nou past seventy, is peremptory and positive about it. His parents lived in Paisley parish, and Mr James Stirling was then Minister. Mr Stirling took a particular care of the youth, and was mighty encouraging to them. His brother and he had very much (as he said) pleased him, in ane exact getting of the questions ;* and there came about a Communion, and they admitted none into the Church who wanted tokens. When he came through and distributed tokens, he gave them two tokens to win in and see, out of his oun hand. His brother was about fourteen years of age, and he about thirteen years. Accordingly, the Elders alloued them to come in, to the end of the Tables, to stand and see the work, having tokens. At the last Table, which wanted some feu to fill it, they wer standing at the end of the Table, and Mr Stirling was going among the people himself, and pressing some to come and fill up the Table. When none came, he took Matheu and his brother, (whom he kneu very weel,) and sett them doun himself at the Table, and they both communicate. He said he was very much concerned and feared, but could not refuse, when the Minister bade him goe ! Afterwards, when his father heard of it, he was very much troubled about it, and went to Mr Stirling, and asked if he had sett them doun ? He answered he had, and he did not know what the Lord might doe by it to the ladds.

My Lord Carmichael, when we wer talking about notticing vagrant persons, told me this story : When he and his brother wer at the Colledge, I suppose it might be about the 1690, in the vacance, when at Carmichael, there was a notted beggar, that for some months haunted that country, knoun by the name of Blackbeard, and called himself soe ; that he pretty much frequented his father's house at Carmichaell, and

* The Shorter Catechism.

used to play severall tricks of the slight of hand, and was very pleasant in his conversation. He and his brother, and their governour, kneu him very weel. Some years after, they wer abroad at their travails, and either at Francfort or Leipswick, I have forgott, hapned to be in a publick house dining, and there was one of the company in his habite, (whither Jesuite or Carmelite, I have forgote,) in the room, when they came. Wheneuer my Lord sau him, he said to his brother and governour, “Don’t you think that person looks very like Blackbeard?” They both agreed he did. He did not knou them, or at least did not discover he did. After dinner they [he] fell in conversation with them [him,] and finding them Englishmen, he told them that he had been severall years in Scotland, a spy, and had gone under the name of Blackbeard, and went through gentlemen and noblemen’s houses to gett information of all that hapned.

My Lord told me, likewise, that at Hattoun, his father-in-law, the Earl of Lauderdale, had some quarriers working in free-stone, and they turned up a great solid peice of the stone, and wer cutting it square for some use or other; and when he was present, and they breaking the stone, ther was in the middle of the solide stone a live toad. Ther was noe chink nor meat, as they could observe, but just a hollou in the stone, very near the shape of the toad, wherin it lay; and in a minute or two it dyed. Sir John Houstoun told me ane accompt, almost in the same circumstances, that he was ane eye witness to, in a quarry hard by his oun house some years agoe.

I have it from [a] certain hand, that the late Lady Eglinton parted with child of two twins, both males, as was said, upon a Sabbath day, when out of fondness my Lord would not suffer her to goe to ordinances. And at another time, upon another Sabbath, when walking, instead of being at ordinances, parted with another. And a very feu years since, on a Saturday’s night, before the Communion at Kilwinning, at which none of the family was, except Lady Jean, accidentally, some powder to [took] fire, and shoke the house of Eglinton very much:

and if it had not been for a window, that was providentially open in the room where it was, would have made sore work.

It would be considered, What may be the desingne of Providence, in suffering innovations, and inclinations to the English Ceremonies, to increase in severall places of this Church now, more than they wer, even when Prelacy was established by law? I desire to be sober, in putting meanings upon steps of Providence, but this may perhaps be one designe, among others; I find a woefull disrespect to the ministry, and a disrelishing of Presbyterian Government. I believe Episcopacy, without Ceremonies, would be fallen in with totally by too many; and it may [be] that gradually desings to introduce Prelacy will be clogged with the Ceremonies, that many that would not bear testimony against the idol of Supremacy and naked Prelacy as it was in the 1662, will startle at the English-Popish Ceremonies, and soe a banner may be lift up for the truth. I am sure ther is somewhat of this this day in England; for, if that Church would receed from some of their Ceremonies, which they themselves own to be indifferent, the greatest half, I suppose, of these that call themselves Presbyterians, would come into them, and embrace Prelacy without any great scruple.

I am informed by good hands, that the offer that was made to introduce the Lord's Prayer, as a form, in our publick worship, at Dumbar-ton and Cardrosse, was the effect of a meeting at Edinburgh, wherein it was agreed that somewhat should be tryed in the West to discover how some smaller alterations in our worship would goe down with our West country people. Whither both these that attempted it wer privy to this, I know not.

In the beginning of this moneth, Burroustouness and Glasgou have suffered very much by the fleet going to Holland, its being taken by the French. It's said that in all there is about eighty thousand pound sterling lost there, whereof Glasgou has lost ten thousand pound. I wish trading persons may see the language of such a Providence. I am sure the Lord is remarkably frowning upon our trade, in more respects than one, since it was put in the room of religion, in the late alteration of our

constitution. It is since much suspected, that this losse was by a concert with France.

[*December 28.*—In the end of this moneth, twenty-eight, Mr Robert Millar was setled at Paisley, too great a burden for one man ; and we wer under a litle difficulty as to the ceremony of receiving him. His being ordeaned before made it improper to lay on hands, or put the ordination engagements. I remember thir wer [the] three questions put to him : *1st*, If he adhered to his former ordination engagements : *2dly*, If he would adhere to and stand by the covenanted work of reformation all his dayes : *3dly*, If he was nou content to accept of the charge of this Congregation, and to discharge the work of the ministry to them, as farr as he was able ? After this, the heretors wer called, and after they had engaged to receive him as their Minister, and to strenthen him, and encourage him, and to gett a helper to him, they took him by the hand, as did the Elders. Then the Presbitry gave him the right hand of fellowship. This was debated, as being only to be used at a person's first ordination, and in Scripture it being only immediately after his ordination. It was replied, that was warantable enough as a token, the Presbitry's admitting to a neu charge, and the bearing burden with him in it.

At night, the call of Inshanan was put in the hand of Mr M. C. [M'Caulay ?] and the Moderator told him that the Committy had laid it on the Presbitry to put the call, as it was, in his hands, and that two of their members had noe doubt acquainted him with the circumstances of the place ; that the Presbitry, in this, wer only the executors of the Committy's sentence, and they could not but tell him that it was their mind that unlesse matters altered, he could not answer the end of the Minister there, nor be usefully or comfortably setled. He took the call, and said, he would seriously consider it, and hoped his taking it in hands would not be judged ane acceptance of it. Within two hours he came back and told us, he had been looking overly upon the call, and found noe concurrence of any judicatory with it, which he thought necessary to make ane Ecclesiasticall call. The Presbitry told him they wer only the instruments of the Committy, and had freedome to doe noe more in it than they had done, and he might consider it as it was.

M.DCC.X.

ANALECTA.

HISTORY [OF] EUROPE, 1710.

January 6.—The Duke of Wolfenbotle embraced the Popish Religion, and made his private abjuration, to evry body's surprize, being soe learned a Prince.

Aprile 1710.—The Indian Kings, when they came over to London, related the pains that the French Missionarys made to instill hatred at the English into the Indians in and about Canada. Part of their Catechisme is, “Where was the Saviour of the world born?” *Answer*, “In France!” *Question*, “Who crucified the Saviour of the world?” *Answer*, “The English!”

Monsieur Dutel dyed at Roan, January 12, at the age of 110 years, and was never sick before. Monsieur Robois, a wine-merchant at Paris, dyed in July, being 102; and one Bennet, a gardiner, at 104.*

January 1710.—The first day of this year I was at Kilwinning Communion. The Sacrament was given there, and there wer two singularitys, I doubt, have [not?] been since the Revolution; a Communion on the first of January, and but one Minister assisting, Saturday, Sabbath, and Munday.

In the beginning of this moneth we are of neu alarumed with ane invasion, and great preparations at Dunkirk, &c.

* Mr Wodrow remarks, “that at p. 29, ‘Remarkables,’ there are others at 110, and 116 years, that dy in France in May.”

January 8.—I imployed Mr Love to preach with me, in order to a hearing from the parish of Cathcart. I had difficultyes how farr a Minister in another Presbitry might justly, and without offence, meddle in the settlement of a vacancy, without a concert with the Presbitry that have their oversight. Thir following things gave me satisfaction: 1st, The unexceptionableness of the young man, being remarkable for piety, and of good gifts: 2dly, The desire of some in that Presbitry to use my good offices for that place's speedy and comfortable settlement: 3dly, The concurring repeated desire of all the heritours any way remarkable, and the most understanding elders, for a hearing of him; with this reason, that till they had heard him, and wer generally satisfied, they inclined not to ask a hearing of him from their own Presbitry, because it would put a task upon a stranger probationer, especially if they should desire a hearing soe publickly, and after that not agree in giving a call; and, therefore, till once they found some probability of carrying their point, they did not love to act soe farr above board, as to apply [to] their own Presbitry for a hearing of him: And, lastly, it was represented, that they had heard all their own probationers, and wer not like to center upon any of them, without a rent in the place.

January 9.—This day Mr Love told me he had this accompt of Mr Alexander Sheilds from very good hands, who enquired anent the truth of it at himself, and he did acknowledge it. He was forced over to Holland, and had spent all his money, and came (if I remember) to Leyden, where he had noe acquaintance, and took a chamber, with litle or noe money to pay it with. At night, a boy came calling for "one Mr Sheilds." The people acquainted him, and he desired him to goe with him to his master, a Dutch merchant. When he came, he asked him if he was Mr Sheilds, a Scotsman? He told he was. "Sir," said he, "I suspect you are in straits, and here is a litle money for you." Mr Sheilds was very shy, and begged he might tell him upon what information he had sent for him. The merchant endeavoured to wave it, and pressed him to take the money; he still refused, till he knew what way it came. At length, with much difficulty, the merchant told him that

that morning, after prayer, it was born in upon him, that one Mr Sheilds, a Scotsman, was in great straits, and that he was lodged in such a house in that toun ; and that he was not at all oblidged to him for the money, for he never heard of him before from any body, nor sau him, and told he was to take it from a higher hand ! Upon this, Mr Sheilds took the money, and gave him his obligation to repay it if ever he should be in case to doe it. Severall years after, when he went over to the army, he went and called for this person, and told him he was ouing him some money. The man kneu him not, and told him it might be, for he was a man of much bussiness, and would look his accompts. Mr Sheilds told him he would not find it there, but he had his obligation in such a year for such a summ. He went to his papers and found it, and when he sau it, remembered the passage, and brought the bond and tore it before him, and told him he would have noe payment.

He told me likewise another story he heard of Mr Calderwood,* but could not weel tell hou it was vouched ; that when in Holland, he had spent all his money, and had not soe much as to pay his fraught to Scotland. He came down to Rotterdam, and gote a master going for Scotland. He told him his straits, and desired him to allou him passage, and he hoped he would get him satisfyed in Scotland. The skipper, seing his ingenouity, took him aboard. When gone aboard, and just loosing, ther came a boy running to the shore, calling for Mr Calderwood, if there, for a gentleman wanted to speak with him. He was put a shore in the long boat, and ther came to him a comely young man, very beutifull to look on, and delivred a packet to him, and left him streight. When he opned it, he found it was a considerable summ of money sealed and directed to him, and within was written : “ Receive this from thy everlasting Father ! ” And this fully carryed his charges. This is soe extraordinary, that it needs to be weel vouched before it be received ; and I sett it down only to enquire about it.†

* Mr David Calderwood, the Church Historian, when banished, went to Holland, where he chose to pass under the name of Edwardus Didoclavius, being an Anagram of his name Latinized. See Row's *Historie*, printed by Maitland Club, pp. 118, 242.

† A line has been drawn through this paragraph in the original MS.

January 12.—This night at our meeting for prayer, Mr John Millar told us a pretty remarkable passage. Not long since one of his elders, his name was I think Mr Robison, a person of extraordinary solidity and piety, was on his death-bed, and had many ups and douns as to his exercise. One morning, between eight and nine, he [being] at prayer, the said person was very much born in upon him, and he was lett to plead very much in his behalf, with a liberty and peremptoryness that he had scarce ever been acquaint with, as to any particulare person. He observed it a litle, but did not much think upon [it.] Company came in, and bussiness fell in, till the afternoon he was called out that way where the elder lived; and accordingly went in, and asked hou he was? He told him, “Never better;” and craved leave to ask him a question, which he would not take ill: “Wer not you praying about me this morn-ing between eight and nine?” He waved it, and told him in the generall that he did not desire to forgett him. He said, about that time he had a remarkable outgate, and it was born in on him that he was much concerned anent him. This is a very remarkable instance of the Spirit’s efficiency in prayer, and his timing liberty and answers.

There is ane elder in Neilstoun, John Robertson, who was a very seriouse godly person, whoes case has been pretty singular. He was a man of very remarkable sympathy and exercise, and nou from the pouer of melancholy is brought very lou. He hath taken up impressions that ther is a plott laid for his life, and that all the Ministers about, and his oun, are concerned in it. His house lyes near a high road, and he never hears or sees a stranger riding by, but he thinks he is coming to take away his life, and fancyes he sees people and hears them in his house on that desing. This is the only thing he raves about. In all other things, both as [to] the world and his family, and his soul’s condition and state, he is most savory, solide, and setled, and evry way himself. I hear of late he is win over that, and has gote to see it’s a temptation and a delusion. His Minister tells me he is fast a dying, and he asked him if he was under the impressions of stroaks coming on the generation? He is very peremptory in it, and sayes he has had these impressions all his life, and they are fresher nou than ever.

And this brings me to a remark, that on the 14 of this moneth Jonet Fergison, in this parish, dyed. She is 86 years, and was a most solide, judiciouse Christian, with very little din. I sett down thir things anent her, partly from her son-in-lau, one of my elders, and partly from her own mouth. She was marryed, and when about twenty-four years her husband dyed, and a child of hers perished in the watter beside her house at the well. These wer the beginning of her conversion. She has lived since a widou, and a most eminent and examplary Christian. Shee at this time learned to read, after her husband's death. She was ane intimate of Mr H. Smith in this parish. After his ordination a year or two he fell very tender, and was reduced to a milk dyet. She came one day to see him, and he expressed a great deal of peremptoryness that he was a dying man. She asked his ground? He told her, he was confident of it. She told him she was as confident he would not dye at that time; and he lived many years after it. Her only daughter, yet alive, was very ill in child-birth, and has continoued very lou severall dayes, and all that sau her dispaired of her life. One day, when her husband and children wer just waiting on, weeping, to see her dye, she went out to [the] yeard, and continoued some time in prayer, and came in very chearfull, and checked them for their weeping; and said, peremptorily, "She will not dye at this time, nay, I am assured shee will not dye as long as I live!" This was twenty or twenty-four years since, and her daughter is yet alive. I remember a while after my ordination she told me, that about the time of my call, (her son-in-lau, &c., was at first a Non-subscriber,) she gote that place mightily born in upon her: "Said I not to ye, if thou would belive, thou should see the glory of God?" which, after our first Communion in this place, she came over with great satisfaction, it having been weel with her at it. Last week, three days before her death, I went to see her, and asked her severall things: If she had any impression of stroaks coming on? Shee said, "Not."

I have remarked this in her and another eminent Christian, (her of whom *vide* other volume, J. P.*) that they have not been under these

* Alluding to the case of Jonet Pollok. See *ante*, pp. 74-81, where her Diary is inserted by Wodrow in his *Analecta*.

impressions of judgments that I find the generality of Christians are under. I asked her, "If shee feared that God was about to leave Scotland?" Shee answered, "Not." I asked, "Wherefore she thought soe?" Shee answered, "God had sent the Gospell of late to the Highlands and the North, and that was more then ever was, in soe great a measure as nou, in this Church, and shee could not think God was going to leave us, when doing thus!"

MR RUTHERFORD'S LAST WORDS.

February last, 1661.

"Though the Lord need not a Testimony from such a wretched man as I am, although I and all the world should be silent the stones would cry. It's more then debt that I should confesse Christ before men and angells; and it would satisfy me not a litle that the throne of my Lord Jesus, and his glory, wer exalted above the clouds, the heaven of heavens, and on both sides of the sun, and that all possible praise and glory wer referred to Him, and that I might put my seal, such as it is, by His grace, to that song, even the neu song of praise of those who sing with a loud voice, 'Thou art worthy to take the book, and to open the seals thereof; for Thou was slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and preists, and we shall reigne upon the earth,' Rev. v. 8, 9, 10. And blessed I, if I could lay to ane ear of faith to say amen to that psalme of the many, many angells round about the throne, and the beasts, and the elders, whose number is ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, 'Worthy is the Lamb that was slain to receive pouer, and riches, and wisdome, and strenth, and honnour, and glory, and blessing,' v. 13 and 14. I mean not any personall reigne. I belive (Lord help my unbelife) the doctrine of the holy Prophets, and of the Apostles of our Lord Jesus, conteaned in the books of the Old and Neu Testament, to be the undoubted

truth of God, and a perfect rule of faith, and the only way of salvation. And I doe acknowledge the summ of Christian Religion held forth in the Confessions and Catechismes of this Reformed Church, in the Nationall Covenant diverse times sworn by the King's Majesty, State and Church of Scotland, and sealed by the subscription of the Nobles, Barons, Gentlemen, Citicens, Ministers and Watchmen, and professours of all ranks ; as also in the Solemn League and Covenant in the three kingdomes of Scotland, England, and Ireland ; and doe judge, and in conscience belive, that noe pouer upon earth can absolve and liberat the people of God from these bonds and sacred tyes of the oath of God : And that Azah warrantably received into covenant such as wer not in his kingdome, and made a lau that they should stand to the covenant ; and King Josiah sent a command throu all the tribes from Dan to Beersheba, that they should return to keep the Passeover at Jerusalem, though their own Princes did not goe along with them ; yea, and it is nature's lau, warranted by the Word, that diverse nations should encourage, and stirr up one another, saying, ' Let us goe up to the mountain of the Lord's house : ' Esai. ii. 3, ' And many people shall goe and say, Come ye, and let us goe up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of his wayes : ' and Zech. viii. 21, ' And the inhabitants of one city shall goe to another, saying, Let us goe speedily, to pray before the Lord, and to seek the Lord of Hosts ; I will goe also.' As also, there is a clear prophesy to be accomplished under the Neu Testament, that [' the children of] Israell [shall come, they] and [the children of] Judah together, going and weeping : they shall goe and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come let us joyn ourselves to the Lord in a [perpetual] Covenant that shall not be forgotten,' Jer. l. 4, 5. ' And in that day shall there be a high way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians,' Esai. xix. 23. ' Whom the Lord of Hosts shall blesse, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israell mine inheritance,' ver. 25.

“ The Church of Scotland had once as much of the presence of Christ,

as to the pouer and purity of Doctrine, Discipline, Worship, and Government, as any we read of since the Lord took in his covenanted people Israel, and are his covenanted Church ; and the Lord stirred up our Nobles to attempt a Reformation, and throu many difficultyes and opposition of the supreme authority, and the Lord made soe farr bare his holy arm, that he carryed on the work gloriously by himself, his own holy arm getting him the victory, untill the cursed masse and idolatry was dashed ; and by the Lords of the Congregation a hopefull Reformation layed, and a sound Confession of Faith agreed upon : And the people of God, according to the laudable custome of other antient Churches, Protestants in France, of Holland, and the renouned Protestants in Germany, did cary on the work of ane innocent self-defensive warr, which the Lord did abundantly blesse. And when our land and Church wer thus contending for its begunn Reformation, authority did still oppose the work, even men among ourselves, PrælatiCALL spirits, and some others, courtiers, much about to serve the times, did not a litle undermine the building : And we, too, much dotting on sound parliaments, and lawfully constitute Generall Assemblyes, fell from our first love to self-seeking, secret banding, and litle fearing the oath of God : Our work in publick was too much in sequestration of estates, fining and imprisoning, more then compassionate mournfulnes of spirit towards these whom we sau opposing the work of God : And in our Assemblys we wer more to set up a State opposite to a State, and more upon forms, citations, and leading witnesses, [and] suspension from benefices, then spiritually to perswade or work upon consciences, with the meekness and gentlness of Christ, and the glory and royalty of our princely Redeemer trampled upon ; and any might have seen in our Assemblyes, what way the armie, the sword, the countenance of Nobles and Officers seemed to sway, thither wer the censures carryed : And good had it been, if there had been moe dayes of humiliation and fasting in Assemblyes, Synods, Congregations, and Familyes, and far lesse adjourning of Commissions, neu peremptory summons, and neu drauen up processes. And if our Master his meekness and gentlness had had soe much place in our hearts, we might have waited on gainsayers, partyes contrary-minded, and we might have drauen

gently as our Master, Christ, who loves not to outdrive, but caryes the lambs in his bosome.

“ If the word of truth in the Old and New Testament be a sufficient rule, holding forth what is a Christian army, whither offensive or defensive, whither clean or sinfully mixed, then must we leave the question betwixt us and our publick bretheren to be determined by that rule ; but if ther be noe such rule in the word, all the confederacys and sinfull associations of the people of God, with the Israelits, Idolaters, as Jehosophat with Ahab, both Israell and Judah, with the Egyptians and Assyrians, seems much to be commended ; which putts noe small dash and imperfection upon the holy word of God, which, out of question, teaches what is a right constitute Court, what not, Psal. ci. ; what is a right constitute House, what not, Josh. xxiv. 15 ; what is a treu Church, what not, or a Synagogue of Satan, Rev. ii. ; what is a clean camp, what is ane unclean. We are not for ane Army of Saints, free of all mixture of evil-affected men ; but it seems a high provocation for Churchmen to counsell and teach that the weight and trust of the affairs of Christ, and his kingdome, should be laid upon the whole party of such as have been enimys to our cause, contrary to the word of God, by Declarations, Remonstrances, Solemn Warnings, Serieuse Exortations of this Church, whoes publick Protestations the Lord did admirably blesse to the encouragment of the godly, and terrour of the opposers of the work.

“ Since we are very shortly to appear before our dreadfull Master and Sovereigne, we must lye under that imputation of dividing spirits, and unpeacable, but we trust we are accepted of him, and therefor we cannot passe from our Protestation. We acknowledge all due obedience to the King's Majesty, but all bonds upon the consciences of men, commanding externall worship, Antichristian Prælacy, bouing at the name of Jesus, Saints' days, canonization of the dead, and such like, to be the pathway to Popery. And nou, alace, there is noe need of a spirit of prophesy to declare what shall be the woefull condition of a land that hath broken Covenants, first practically, and then legally, with the Lord our God ; and what shall be the day of the dumb and silent watchmen

of Scotland ; and where will we leave our glory, and what if Christ depart out of our Land ? We verily judge they are most loyall to the King's Majesty whoes souls desires the drosse may be separated from the silver, and the throne established in righteousness, truth, and judgment. We are not, our witness is in heaven, against his Majesty's title by birth to the kingdome, and the Royall Family ; but that the contraversy of wrath against the Royall Family may be removed, and that the huge guiltyness of the throne may be mourned for before the Lord, and that his Majesty will stand constantly all the dayes of his life to the Covenant of God, by oath, seal, and subscription, knouen to the world ; that soe peace, and the blessings of heaven, may follou his Government, and that the Lord may be his rock and sheild, and that the just flourish in his day, and men fearing God, hating covetousness, and of knouen integrity and godlyness, may be judges and rulers under his Majesty ; and whosoe value not all such qualifications in the supreme magistrat, are not really loyall and faithfull to the supreme magistrate. Nor are we by this contending that a Prince, who is not a convert, or sound beliver, falls from his Royall dominion. The Scriptures of truth war-rands us to obey in the Lord, and to pray for, and to render all deu obedience even to Princes and supreme magistrates that are otherwise wicked, Rom. xiii. 2, 3, 4, 5, and 2 Tim. ii. 1, 2, 3 ; 1 Pet. ii. 18. Upon this our soul has need to be afflicted before the Lord, for the burning of The Causes of God's wrath, a sad practise paralel to that of Jehoiakim, who caused burn the roll of the prophesy of Jeremiah, Jer. xxvi. 23.

“ That which is most to be taken heed to, in thir contraversys, is that Christ is a Sovereigne, free and independent, King and Laugiver, and can not endure that the pouders of the world encroach upon his royall prerogative, and prescribe laues to him whom the Father hath appointed his own King in Mount Zion. It's not farr from that he shall not reigne over us, which proceeds from the citicens hating him, Luke xix. 14 ; and the intollerable pride of men who would needs break Christ's yoak and laues assunder, Psal. ii. 3, and cast away his cords ; especially, since the man Christ would not usurp the office of a Judge, Luke xii. 14, and would not have his disciples to exercise a civil or

heathen lordship over ane another. Treu it is, that the godly Magistrate may command the Ministers of the Gospell to doe their deuty, but not under the danger of Ecclesiastick censures, as if it were proper for them to call and uncall, depose and suspend from the holy Ministry ; for it's proper to Christ, as the sole lawgiver, to smite with the rodd of his mouth ; and to him is given the spirituall Government, and to noe other ; nor is there any shoulder in heaven or in earth that is able to bear the Government : And this hath been, from the beginning, the great controversy between our Lord Jesus Christ and the pouers of the earth ; and they have been dashed in peices by the stone that was cut out of the mountain without hands ; and he hath proven a rock of offence, soe as whosoever shall fall upon this stone shall be broken, and on whomsoever it shall fall it shall grind him to powder, Math. xxi. 44. And it's to be observed that the blessed prophets and apostles of our Lord contended not a litle with the pouers of the world, that Christ should be the head corner-stone. And as it is most considerable that they are most prevailing and victoriouse truths of the Lord Jesus Christ, soe they have been also sealed and confirmed by the blood of martyrdom and suffering ; such as this very point, that Christ is the only Head of his Church ; that he is dead, buryed, and risen again from the dead ; and many pretiouse saints have tho't it their honnour and highest dignity to suffer shame and reproach for the name of Jesus ; and it's out of doubt that passive suffering for the pretiouse name of Christ comes nearest to the noble samplar of obedience, wherein Christ, though a son, learned obedience through these things that he suffered.

“ Nou, blessed is the soul who loves not his life to the death ; for on such rest the Spirit of glory and of God, 1 Pet. iv. 14. But we cannot but say this is a day of darkness, and of blasphemy and rebuke. The Lord hath covered himself with a cloud in his anger ; we looked for peace, but behold evil. Our souls rejoiced when his Majesty did swear the Covenant of God, and put therto his seal and subscription, and after confirmed it by his Royall promise, soe that the subjects' minds blessed the Lord, and rested upon their having the word of a Prince : But nou, alace, the contrary is enacted by lau ; the carved work broken down,

ordinances defaced ; we are brought to the former bondage and chaos of Prælati call confusions, and anarchy ; and the Royall prerogative deu to Christ pulled off his head : And we have seen dayes of sorrou, and have just cause to fear we be made to read and eat the book wherein is written lamentation, mourning, and woe ; but we are to belive that Christ will not depart from the land, but a remnant shall be saved, and He shall reigne a victoriouse conquering King to the ends of the earth. O ! that ther wer nations, kindreds, and tongues, and all the people of Christ's habitable world, incompassing His throne with cryes and tears for the spirit of supplication, promised to be poured out upon the inhabitants of Judah, for that effect.

“ Wensday, 27th of March, [1661.]—He had a speech to three gentlemen who came to see him. After exorting them to reading of the word, frequent prayer and communion with God, he fell in a commendation of his Lord, in thir expressions : ‘ My honourable Master, my lovely Lord, my great and Royall King, he hath not a match in heaven or in earth ! I have my oun guiltyness, like ane other sinfull man, but He hath pardoned, and loved, and washed, and given me joy unspeakable and full of glory. I repent not that ever I ounded His cause. These whom we call Protesters are the witnesses of Jesus Christ. I hope never to depart from that cause, nor side with those that have burnt The Causes of God's wrath ; they have broken their Covenant oftner than once or twice ; but I belive the Lord will build Zion, and repair the wast places of Jacob. O ! to obtean mercy to wrestle with God for their salvation ! As for this Presbitry, it has stood in opposition to me these years past. I have my record in heaven, I had noe particular,* but seeking the honnour of God, and thriving of the Gospell in this place, and the good of the Neu Colledge, and Society, which I have left upon the Lord. For what personall wrongs or greife they have done to me, I cordially forgive them, and desire mercy to wrestle with God for mercy to them and all their salvations.’

“ Upon the same day, to witt, 27 [March 1661,] some of the Pres-

* I had no private interests of my own to serve.

bitry came to visit him, viz., Mr James M'Gill, Mr John Wardlaw, Mr William Violant, and, towards the end of his speech, Mr Alexander Wedderburn. He made them heartily welcome, and fell upon a commendation of his Lord and Master : ' He is the cheife of ten thousands of ten thousands ! Non comparable to him, in heaven or in earth. Dear bretheren, doe all for Him ; pray for Christ, preach for Christ, feed the flock committed to your charge for Christ, doe all for Christ. Bewarr of men-pleasing, ther is too much of it amongst us. Dear bretheren, you knou I have had my oun greivances among you in this Presbitry. He before whom I am shortly to stand knoues it was not my particular, but the interests of Jesus Christ, and the thriving of the Gospell, I was seeking among you. What greives or wrongs you have done to me, I cordially forgive, as I desire to be forgiven of Christ. As for the Neu Colledge, I can say nothing, for I have left it upon the Lord of the house. It hath broken my heart, it hath been my desire, and still is, that the Lord may dwell in that Society, and that the youth may be fedd with sound knouledge. This is a divided visite of the Presbitry, and I knou the lesse what to say. Dear bretheren, it may seem presumption in me, a particular man, to send a particular commission to the Presbitry.'

" Mr James M'Gill answered, it was noe presumption. ' Dear bretheren, then,' said he, ' take a commission from me, a dying man, to them, to appear for God and his cause, and to adhere to the doctrine of the Covenants. Have a care of the flock committed to your charges ; feed the flock out of love ; preach for God, visite and catechise for God, doe all for God ; bewarr of men-pleasing ; the Cheife Sheeplherd will appear shortly. Take this commission from me, my dear bretheren : All the personall greives and wrongs they have done to me, I cordially and freely forgive them, as I desire my Lord to forgive me ; but for the bussiness of the Neu Colledge, I have left it upon the Lord ; let them see to it. My soul desires the Lord to dwell in that Society, and that himself may feed the youths. I have been a wretched, sinfull man ; I have had my oun failings, but my Lord hath pardoned and accepted my labours. I adhere to the cause and Covenants, and minds never to depart from that Protestation against these contraverted Assemblies. I am the

man I was. I was still for keeping the Government of the Kirk of Scotland intire, and would not for a thousand worlds had the least finger of a hand in burning the Causes of God's wrath. O! for grace to wrestle with God for their salvation that have done it!' They rising to take their leave of him, he desired one of them to pray, viz., Mr William Violant; which being ended, he renewed that desire to them again to feed the flock out of love.

“ Words that dropt from him, at several times.

“ ‘ I shall shine, I shall see Him as He is. I shall see Him reigne, and all the fair company with Him, and I shall have my large share. Mine eyes shall see my Redeemer, and noe other forme. This seems to be a wide word; but it's noe fancy nor delusion; it's treu, it's treu!’ He had oft thir expressions: ‘ My blessed Master, my kingly King. Let my Lord's name be exalted, and if He will, let my name be ground to peices, that He may be all and in all. If He should slay me ten thousand times ten thousand times, I'le trust ’ He had often that word, ‘ Thy word was found, and I did eat it, and it was to me the joy and re-joicing of my heart.’ He spoke to a woman, exhorting her to be diligent in seeking God. ‘ It's noe easy thing to be a Christian; but for me, I have gotten the victory, and Christ is holding out both his armes to embrace me.’ At another time, he declared to some freinds that wer standing by him: ‘ At the beginning of my suffering I had my own fears, as ane other sinfull man, that I might have my own faintings, and not be caryed creditably throu, and I laid this before the Lord; and as sure as ever he spoke to me in His word, as sure His Spirit witnessed in my heart, He had accepted my suffering. Fear not, and the outgate should not be simply matter of prayer, but matter of praise!’ This expression I had, ‘ If He should slay me five thousand times five thousand, I'le trust in Him; and I spoke it with much trembling, fearing I should not make my putt good; but really, as ever He spoke by His Spirit, He witnessed to my heart His grace should be sufficient.’

“He had much conflict, with reference to the publick, the Teusday night till the Wensday morning before his removall, which seemed to be the saddest conflict he had in all his sickness, by these expressions he had to his wife, timely in the morning : ‘Terroure hath taken hold on me because of His dispensations.’ Some reply shee made : He answered, ‘These are healing words,’ and pronounced eternall blessings upon the speaker. Therafter he fell on his own condition and said, ‘I disclaim all that ever He made me will or doe, and look on it as defiled and imperfect, as coming from me ; and betake me only to Christ for sanctification as weel as justification ;’ and repeated the words, ‘He is made of God unto me wisdom, righteousness, sanctification, and redemption—I close with it ; let him be soe, and His is my all, in all things !’ Thereafter he had the speech above written to the gentlemen and Presbitry. He had many sweet expressions in the night-time, thereafter. In the morning he took a fainting fit, that on-lookers thought he had been removed. When he wane out of it, he said, ‘I feel, I feel, I believe, I rejoice !’—and throu bodily weakness halted speaking a litle ; and thereafter said, ‘Feed on manna !’ A litle wine being brought in a spoon to refresh him, he tasted but a litle of it. Mr Blair being present, said, ‘Ye feed on dainties in heaven ; ye think nothing of our cordials upon earth !’ He answered, ‘The wer [are] all out-lyers, they are all but dung ; but they are Christ’s creatures, and out of obedience to the command I take them.’ Thereafter he said, ‘Mine eyes shall see my Redeemer ; I know he shall stand at the last day upon the earth. Thou shalt sheu me the path of life. In thy sight ther is fullness of joy ; and there is nothing nou betwixt me and the resurrection, but ‘to-day thou shalt be with me in paradise,’ and I shall be caught up in clouds to meet Him in the air, and shall be ever with Him, and what would ye have more, there ane end?’ and stretched out his hands, ‘there ane end !’ And after halting a litle, throu weakness, he said, ‘I have been a wretched, sinfull man, but I stand upon the best passe that ever man did. Christ is mine, and I am his.’ He spoke much thereafter of the ‘white stone,’ and ‘the neu name ;’ but defluitions troubling him, made his speech indistinct. After a litle time,

Mr Blair asked, 'What think you nou of Christ?' He answered, 'I shall live and adore Him. Glory, glory, to my Creator, to my Redeemer, for ever and ever!' He spoke much, but could not be weel understood, of 'Glory to Him in Emanuell's land!'

"In the afternoon thereafter, he had this expression: 'O! that all my brethern in the publick may know what a Master I have served, and what peace I have to-day!' He had this expression, 'I sleep in Christ; when I awake I shall be satisfyed with His likeness.' He declared, likewise, that night should close the door, and put his anchor within the vail; that he should goe away in a sleep; and some observed him to say this, 'by five a clock in the morning,' which he did. He had oft this expression: 'O! for arms to embrace Him. O! for a weel-tuned harp!'

"That night, though he was very weak, yet he exhorted Dr Colvill to adhere to the Government of the Kirk of Scotland, and to the doctrine of the Covenants, and to have a care that the youth wer fedd with sound knouledge; and expressed his soul's desire that Christ might dwell in that Society, and that vice and profanity might be born down. He cordially forgave the Doctour all the offence he had done him. He spoke likewise to Mr Honnyman, and desired him to tell the Presbitry to appear for God his cause and Covenant; saying, the cause was not yet desperate; let them be in their deuty; and desired him to signify unto Mr James Wood, from him, he cordially forgave him all the wrongs he had done him, and desired him likewise to declare he was the man he was, still, for the Government of the Kirk of Scotland; and exhorted the Doctour and Mr Honnyman to stick to it, saying, 'Ye may think it ane easy thing in me, a dying man, that is nou going out of the reach of all that men can doe; but He before whom I am shortly to stand knoues I dare advise noe Colledge or brother to doe that I would not cordially doe myself, upon all hazards! As for the Causes of the Lord's wrath that men has nou condemned, sheu Mr Wood I had rather lay my head upon a scaffold, and permitt it to have been chopt off, if it had been possible, many times, before I had passed from them.' Being interrupted by the Doctour's frequent speaking, and his oun weakness, he ceased at that time, Mr Honnyman closing with prayer.

“Some speaking of his former painfulness and faithfulness in the work of God, he said, ‘I disclaim all. That is the port I would be in at, redemption through his blood, and forgiveness!’ Mr Blair said, ‘Shall I praise the Lord for all the mercys He has done for you, and is to doe?’ He answered, ‘O! for a weel-tuned harp!’ To his child he said, ‘I have left you upon the Lord. Again, it may be, you will tell this to others, that the lines are fallen to me in pleasant places. I have a goodly heritage. I blesse the Lord that gave me counsell!’ ”

ANALECTA.

February, 1710.—This moneth I have the lamentable accompt of Mr Thomas Laury, Minister at Closburn, his adultery with Barbara Gaudy, clothed with very agravating circumstances; for which he is deposed, and the Synod are upon passing the higher sentence of excommunication upon him. This is the only instance I heard of, since the Revolution, of a Minister’s falling into this sin; and is like to breed a terrible stumbling in that part of the Church. I remember only of Mr J. M. his antenuptial fornication, for which he left the nation; and Mr J. A., in Steuarton, who was jealous of ill-carriage, and left that place and went to Ireland.

I hear that the Colledge of Edinburgh this last summer, or rather the toun, sent up Mr M’Kean to London with proposalls to the Dissenters, for sending their youth there, and very great offers; and he travailed among the Ministers at London, and prevailed with most of them to subscribe the Proposals. It’s said that if Glasgow had been as active, and sent up ane agent, they would have prevailed easily to have had the youth sent to them; but they only depended on letters they wrote to Mr Williams, who was the last of the Ministers, indeed, that subscribed Edinburgh’s Proposals, but at lenth agreed to them. Upon this they have, at Edinburgh, altered their method of teaching; and restrict a par-

ticular Master to a particulare study, and have publick prælections, which this month they are beginning at Glasgou likewise, and bringing all things to the modell of the English and Universitys abroad. As to the method, I wish the Doctrine come not in likewise.

Mr M. Crawford tells me [he] has it from good hands, that Mr George Andreu's papers he left behind him bear ane accompt that Greeholm's daughter who fell into adultery and murder of the child with A. Nisbet, (of whom, *vide* other volume,) being under pressure of mind, and the thing publick, her freinds prevailed with the Government to get a Comitty of the Justiciary to meet privately, and to passe sentence of death upon her for thir confessed crimes; and that her sentence was, that she should be bledd to death, which was accordingly done, and Mr George Andreu with her at her death. This is such a peculiar step, that I would willingly have it weel vouched.

* *February 7.*—This day Mr Francis Finlason, Minister at Kilmarnock, dyed. It is a very great losse to that place. There was great harmony between him and his colleague, and Mr W. is but tender and weak.

In this moneth, ther was a pretty peculiar accident fell out at Inshanan. One Robert Hall, ane Elder, and a man of very good sense and piety, as is said, and of good report, who hath been harrassed by his master Blackstoun, because he would not stay in a mealin [mailling] where he had lost near fifty pound sterling; and soe, after his master Blackstoun had taken all from him that he had, he was obliged to abscond; and coming back to his house secretly about two moneths since, he could not easily live without the Gospell; and therefore fell upon this way, to disguise himself in the habit of a woman, and he frequented the Church of Eastwood, as I am informed, mostly. He was acquaint with Mr M. C., and longed to hear him after all the bustle that was made about him in Inshanan, and soe comes there in his disguise. About nine, the boatman and bedle notticed him in woman's cloaths, and jealousued he was not a woman by his gate and walk, and signified their jealousys to Mr M. C. He desired them to lett her alone, and not to enquire into it. When the people began to gather, and a Justice of Peace

came to the Church, he is seized and brought before him. He acknowledged he was a man in disguise, and craved to be brought to the Minister, Mr M. C., who would know him, which accordingly was done ; and he knowing him, caused him to stay still in the room with him, and not goe out, because the people wer in a great huble about him, and sent him safe at night to his oun house, and advised him to leave it that night ; which not being done, he was taken by ane officer out of his bed, and carryed on Munday to Renfreu, where he was liberate to-morrou by his wife's father, and is yet absconding.

This moneth has been the fairest and warmest February that I have seen ; there has not almost been a shouer from the beginning to the end of it. I wish it be not a for-token of ill weather after this.

February, 1710.

“ MEMORANDUM OF THE LORD'S MERCIFULL PROVIDENCE TO ME, (JAMES L . . . K,)* *in delivering me out of danger, when seemingly I was in it, both visible and invisible ; as also his gracious dealing with me afterwards.*

“ His mercy to me began very early, for (if I be not mistaken) I heard my mother tell, that when I was ane infant, she was much perplexed in her mind with a fear of witches, that they would destroy me.

“ [1.] Behold the mercy of God to a polluted wretch, that suffered not Satan and his instruments to cutt me off in my infancy, seing that in me are the seeds and spaun of all sin and wickedness ; and that, in a very great measure, he might have justly sent me into the pitt, before I knew the right hand by the left, for I went astray from the womb !

“ 2. When I was a litle boy, keeping the cattell, there was one summer I was much troubled in my mind, with fear of a witch. The reason was, ther was a woman living a litle from me, who by many

* It will be seen from a subsequent part of this Memoir, that the subject of it was a schoolmaster.

was judged to be a witch. Her son and I wer playing at some game, and I winn some money fra him ; she came to us at the time. I apprehended shee looked unpleasantly to me, and a fear struck in my heart she would doe me some hurt ; under which fear I endured a part of the summer, not revealing it to any. When I was in the feild, if the cattell had stood still and looked, when the sheep had startled as if a dogg had been near them, I was in fear she had been about me ; and I being sent ane errand to her house, and having a watter to crosse, I feared shee would destroy me in the watter. Nou, whither there was any reall ground of fear here or not, I doe not knou ; but this I knou, the Lord delivered me from what I feared ; and, in his time, from the fear itself.

“3. Ther was one time when I was driving the plough, ther was one of the foot-horses stonned,* and used not to scarr at things which others would have scarred at ; yet, at that time, he only in the plough made a great stirring with his head, winking with his eyes, as if one had been striking him in the face with a rod ; somtimes as if he had been biting at somewhat betwixt him and the fore-horses. The ploughman said, ‘Take it on the face ! what aileth it to doe soe ?’ Then that horse ceased, and the other foot-horse, being a guelding, a strong stormy furious horse, yet calm if nothing had been troubling him, began and made a great stirring and leaping in the plough ; which he was not knouen to doe before, somtimes like to fall, and casting himself hither and thither ; all this time the fore-horses going soe furiously that they could not be kept in order. The guelding still grouing worse, the plouman cried, ‘Surely ther is some evil about us !’ The fore-horses wer like to runn from me ; and, least they had drauen the plough upon the foot-horses, I gote them a litle thrust back, and there being in their draught ane open sling, I gote it cast out and fred them of the plough. The plouman loosed the stoned horse, and then the gelding ; but he would not leave the plough, but still casting himself out-over, and in-over upon the plough ; at last, rising up on his hind-feet, and then falling down like

* An entire horse, a stallion.

a stone with head and feet shott out, as if dead, soe that any that looked upon him would have thought him dead. The plouman ran to the house, and told the goodman, who, coming to his horse lying as dead, said, ‘ Lord save us !’ and then said, ‘ Gray, thou hast been a good servant, and nou thou art gone !’ Whereupon the horse started to his feet and got away, running throu the fields as if affrighted.—What was about us the Lord knoueth ; it was not visible to me. All glory, honnour, and praise to the Preserver of men : He pouerfully overules and governs all creatures, visible and invisible, at His pleasure ; but I unthankfully forgote His mercy and pouer, and walked on in the imaginations of my foolish heart.

“ 4. Another time, in a speciall manner, God’s mercy and pouer toward me appeared in delivering me. Ther was one time we wer sent about two miles from home to help a poor distressed man to labour his land ; we laboured all the day in peace till near the evening, and then the horses made a great stirring. Some thought that another plou that was there, also in charity, did touch one of our horses in their winding ; however, our horses goe away with great fury. I, thinking to hold them, they shook me off my feet. The plouman, being a very able man, and also the other that was our neighbour, they thrust the plou into the ground, in a hard highway, thinking to hold the horses ; but they, being in such a fury, they pulled the plou in peices, and part stuck in the ground, and part they took with them. I being shaken with the horses, was somthing confused at the time, and did not nottice evry thing ; but there wer there some that said that I most narrowly escaped the danger of the plou ; and as I was in the greatest danger, and for any thing I kneu, as the worst deserving, yet, behold God delivering one that is ane enemy to him by wicked works, in heart and in life ! And is this the manner of man ? If a man find his enemy, will he let him goe, will he deliver him, and will he help him ? God could have found me evry moment, and did not only let me goe, but many times pulled me out of the mouth of destruction, again and again ; and for all this I forgate God, and did not remember the day when he brake the nett, and made me escape as a bird out of the snare of the fouler ! Is there any soe deep in God’s debt as I am ; for, as I am beyond many others for deepth of abominations in

my heart, soe the Lord hath dealt with me in mercy beyond many others ? O ! wonder at God's dealing with man, and wonder at man's dealing with God ; for though I was all this time drauing on the wrath of God upon myself, yet God still compassed me about with the arms of His mercy. He sheueth mercy to whom he will sheu mercy, and all the floods of sin and abominations that are in the creature cannot stope the current of His purpose of love and good will ; but it will, like a mighty stream, cary all sin and ill-deserving to the depths of the sea. His purposes cannot be broken, and therefore it's that I am not consumed. He is graciously and full of compassion ; and wherever his grace lights, it still makes an excellent work, though the subject it works up[on] be never so bad in itself.

“ In February 1677, I being under the inspection of a learned and pious Minister, Mr John Baird, and hearing him preach, Rev. iii. 16, and to the close ; which preachings sounded somewhat louder to me then formerly. At that time God began a work in me. I did not perceive for some time more than how the bones are formed in the womb of her that is with child ; but it seems to me that Satan espyed the business before I could doe it, for presently he layed the seidge against me. Ther was one Sabbath after I went out of the Kirk, not in it, I did see and feel a great darkness in my understanding, and the heart to be hard like a hard black stone, soe that I behoved to goe my alone, and could not keep company with the rest of my neighbours. Then a little after, I did feel the heart rebelling against God, and the holy law, in a very great measure, and that in evry thing the heart in its imaginations to be only evil, and that continually. In this case, I continued for some time, having a strong combate in my breast, as if it had been two creatures set up to fight one another to death, and noe yielding till the one should extinguish the other. This continued a long time, the struggling sometimes lesser, sometimes more. It was sometimes soe violent that any who was near me would have perceived that something troubled me ; sometimes the body would have started, when the horrid blasphemouse injections would have rushed into mine heart. I was filled with the

most ugly things that a creature can have out of hell, roaring and crying with great force, soe that it was like to sett the tongue on fire.

“ I went out to a plough, to see if my mind might be any way diverted from these ugly thoughts I was filled with ; but it would not doe. I was nou and then aiming at prayer ; but still the storm in my bosome greu more and more tempestouse, and as it wer the trumpet waxed louder and louder, and I saw noe hole to hide my head in, but walked up and down for some time under the dreadfull apprehensions of wrath and condemnation for a broken lau, and that there was noe mercy for me, and (as it was suggested to me) I had committed the unpardonable sin, and was past recovery ; and withall thought that I was possessed with a devil. For although I was somewhat sensible that I was a great sinner, and desired to be soe noe more, yet I found a great darkness and distance betwixt me and God, a great pouer of corruption within, and the Devil blowing the coal. When I endeavoured to have any thoughts of God, then ther were base and unworthy shapes of him presented to the understanding, and ther followed terrible blasphemouse injections as quick as a gun-shott, which wer very wounding to me, as much as the sad case I was in, which to my sense was that I was hanging over hell’s mouth. I somtimes desired that God would rather stope my mouth in the dust by death, than that my heart should thus be a forge-house to Sathan.

“ Also I was made to see my vileness, soe that I thought there was noe poisonable beast soe vile as I was. I would have even spitt in mine oun face. Neither could I take meat for a time ; but, being pressed to it, I compared myself to witches or other malefactors taking meat with the cords of their execution about their necks ; and when I put meat or drink into my mouth, some blasphemouse thought would have darted through my heart that was like to make me cast it away. I had nou and then some thoughts of Christ that he was able to save me ; but [although] at great distance from him, yet I had my eye towards him as my only releife ; but, because evry one gote not Christ, I thought I was lost. Also that sin by which I was most led captive was like a

sword in my soul. I was often minting at prayer, but I was mett with a temptation to marr that. Some wer telling of a woman that was gone mad, and was taken to a soothsaying wife, who said it was by much praying. Going out of God's way for a cure will make the disease worse ; and it's just to be soe. And though God prevented it that this did not much trouble me, yet I find it's much better and safer to point out the deuty and remedy to a perplexed soul, than to sett before them blae examples.

“ I heard my Pastour say, that the trouble that was broody of prayers boaded good. Also I revealed somewhat of my trouble to him, sheuing him somewhat of the ugly temptations I had. He advised me to trust the sufficiency of free grace ; to run to God by prayer, notwithstanding of checks of conscience ; and if I resisted, protested, and prayed against them, the Lord would not impute them unto me ; advising me neither to be careless, nor to be weary of them, nor joyn with them. Alsoe he prayed for me that God would make a Christian indeed, that he might put his Spirit in my spirit's stead, that I might not be a captive of Satan ; and I am sure the Lord granted him his last petition, for though my temptations wer not removed, yet the Lord wonderfully strengthened me to resist ; the Lord made me to set my face toward himself, and Satan and my lusts and corruptions fought against me, but the Lord girded me with strenth for warr. The thing was as wonderfull as to see a child going out of the road, and a lyon and some mastive doggs meeting him and fly in his face, and the child with his hand to cast them from him and receive noe hurt. Behold, wonder, and praise the skill and strenth of the Captain of salvation, that takes a poor worm, and makes it to stand up and grapple with a roaring lyon that would devour armies, and that worm that was formerly his captive ! The Lord indeed delivers the lafull captive, and takes the prey from the mighty. Christ's souldiers need not follou him trembling, as Saul's did, for he will make them victoriouse. Be of good courage, all ye that hope in the Lord, and he will afford strenth to your heart ; in Him is everlasting strenth. He can make the weakest of his souldiers to break throu troopes, throu legions of devils : He will teach the hands to warr and the fingers to

fight ; He will strenthen the arms, that boues of steel shall be broken by them.

“I also heard my Minister say, in his sermon, that those who wer molested by Satan should sett some times apart more than ordinary for prayer and fasting, for the Scripture tells us there are some kinds of devils which goe not out but by fasting and prayer. Then I resolved upon that mean, and having week-daye’s sermon, which was a help to the work, I chose that day ; and, after the preaching, spent the rest of the day where noe eye was upon me but God’s ; and having spent a part of one day, I purposed to spend a part of another. Satan boasted me from it, and as I thought said, if I went I should be hanged to a tree in the wood ; yet I was helped to goe, and though it was presented to me that there was a lyon in the way, I found noe trouble there. When I was my alone the temptation did whisper that Satan was standing by me, which put me in some kind of fume of fear ; yet the Lord strenthened me inwardly, that I answered the temptation, I was on the King’s high street, and none durst touch me. There I was wonderfully strenthened, soe that when the Lord removed the temptation in its violence, and gave support, I was wont to have thought it uncouth. I feared to return to my old way. I may say of that trouble, that when I was weak then I was strong, because the pouer of Christ rested on me. Then began I to conclude I should be quite of sin, because it had gote such a stroak ; but I was mistaken, for my old lovers that had all run away with fear and hid themselves, crape all out of their holes again, and sett upon me with great force, with whom I had many a strong combate. There would have been such a conflict in my heart, as if it had been two creatures yoaked together to fight one another to death, and noe yeilding in that warr : By this my body would have been weary, my head sore, soe that I was glade of rest at night, which indeed the Lord gave me. Though I had much trouble throu the day, I was much refreshed by the night’s rest ; but as soon as I was awake, my conflict began, and paged* me to Kirk and market ; or when going any way,

* So in MS. Probably meaning, followed me as a page or lackey.

some black and horride injection would have darted into my heart, that would make me start and leap as if a sword had been suddainly thrust into my body. Yet all this time, as I had to cast me doun, soe I had to lift me up, for the Lord gave me strenth and consolation suitable to the temptation; and likewise he helped me to hear the Gospell somewhat more concernedly then before, particularly the marks of grace, as one casting lotts for life and death, whereby I was much comforted over all my heavyness.

“Then I much desired to see a Communion, which I gote in the hinder-end of the summer 1678, and my Minister gave me a line to get a token at the place; and though it was Christ that I desired, yet I was not thinking to be soe bold as to communicate; but when I was there, I was soe wrought upon inwardly, and my heart drauen forth, that I went unto the Lord’s Table, though with some fear and confusion. But after come[ing] out of the Kirk, I found a sweet impression of the love of Christ, somthing like the case of a poor divour* woman that had neither in her nor on her, and then priviledged with a marriage to a Prince; he manifesting his love to her, she rejoicing in her good bargain. Behold Christ loving his enemy, and casting his skirt over a naked and polluted wretch, and never casting up to it its former ill-done deeds!

“In the year 1679 I fell very weak of body, not able to goe any considerable way; and in the years [16]80 and [16]81, I recovered to considerable health and strenth; and in the year [16]83 I marryed, whereof I had much satisfaction. But that lasted not long, ther being in the land generall calamityes, both sinning and suffering. Particulare distresses tristed me also that summer. My imployment was stopped by the Test, and the latter end of the year my wife dyed, which looked dismall-like to me; yet, neverthesse, the Lord took care of me, and all that time provided for me and ane infant left by my wife, who lived till shee was about four years; whereby I was taught to consider the case of young children, which I did not think of before. The child, being much afflicted most part of her time, dyed; and though it lay close to me, yet at

* Literally, bankrupt.

the time of her death, and after, I was made to say, 'What shall I render to the Lord for all his benefitts to me!' and made to rest quiet. The love of God to poor mankind appears much in sending Jesus Christ, even to save infants, who never kneu, in this life, what He did to them and for them; which, indeed, ought to drau out the hearts of fathers and mothers of children to Him. Mark x. 13, 14, 15, 16.

"In the year [16]85 I marryed again; by which, and other Providences, I was further carryed through a sad time. In the year [16]87 I gote access to my imployment again, which was very satisfying to me, not only as a mean of my living, but as that which I delighted to be exercised in.

"In the year 1690, if I be not forgott, I took a great feaver; feu expected I would recover. I was from the 29 of Aprile to the 4th or 5th of June without the use of my reason; and to this day I have not learned the language of that dispensation; for, seemingly, I was brought to the brink of eternity, and then had the shaddou of death turned into the morning.

"In the year [16]92 my body became weak, and my brain crazy, which seemed to me a sad crosse, for beside the trouble I had, I was in hazard of discouragment, and feared it might render me incapable of my imployment, for all things became a trouble and a burden to me. I was much troubled in my falling in sleep, my patience failed, my memory failed, faintness of spirit seized on me; if any thing had given a knock I would start and shiver, the seing of a dogg made me affrayed, the seing of a stone in the feild made me affrayed, and as I thought a voice in my head saying, 'It's Satan!' But having obteaned help of God, I continou untill this day; soe that my trouble went not abroad, as some that have had it have been the matter of the discourse of many. I was dayly in the midst of trouble, but the Lord revived me, and stretched forth his hand against the pouer of my enemy. Also, the cxxxviii. Psalm, 3, with 7 and 8 verses, much encouraged me; and that word, Esai. xlv. 21, 'Thou shalt not be forgotten of me;' for before the trouble came, the Lord made that word to speak to me with much assurance. Also I had the occasion of several Communions, of which I may say, as Jacob did

when he sau Joseph's sons, 'I thought never to have seen thy face, and loe the Lord hath given me to see thy seed.' I desired to see one, and the Lord hath given me the sight of many; though His way with me therin was varieuse, yea, I may say mysteriouse, somtimes. In July 1692, when the trouble was beginning, I had the occasion of one [Communion;] at which time I had much confusion inwardly, and great temptations, and that such as I never had before nor since, viz., the error of transubstantiation, which since I was capable I still thought it a vile error; yet at that time I was vexed with it, as it had been a voice crying in me, that I knou not if it be suitable to name. By this temptation, and my own distemper, and darkness I was under, my distresse was great, yet the Lord revived me; and within thirty-six hours turned my darkness to light, and, when I was poor and sorroufull, set me on high by his salvation.

"In the year 1693 I had another occasion, and went to it, expecting I might get somthing at it; and soe I did, but not after my proposing to my self, but what the Lord sau fitt. At that occasion, the Lord did let me see that though the dominion of sin was broken, yet there was much sin in me to be mortified; especially, Agag had great strenth, by which I was often defiled. The ground of the action sermon was Cant. iii. 11; in the time of which action sermon the Lord both discovered more of Agag, and sett me on work, to rugg and drau him out, to get him heuen in peices before our King Solomon, whom we wer called forth to behold. But I see that sin will never be wholly removed till the house be taken down; and yet this is the case, 'slay sin, or be slain by sin!'

"In summer 1694 I had another occasion, and the Lord's way with me was not after the former manner, yet it was not altogether empty to me. When I was going, and at the Table of the Lord, the Minister that was serving was holding out what a dreadfull and majestick Table it was, in such words as might have made a sinfull creature to stope [stoop] down their face on the ground; yet at that instant the Holy Spirit did a litle breath on my soul, that it was drauen forth to God, and to say, 'O! Father!' Also at that occasion I heard a sermon on these words, 'I am

the living bread,' which was a feast of fatt things ; and though this lasted not long, yet it was strenthening and encouraging to me.

“ At the Martimasse thereafter another occasion comes ; and I being lately at one, I was purposing only to attend upon the preaching, but a freind and I speaking of it, my mind was drauen to it. At that occasion, in the morning, before the action sermon, reading and thinking upon the sixth of John, it was made a living word to me ; and at that occasion that word was whispered in to me, ‘and the blood of Jesus Christ, his Son, cleangeth from all sin ;’ a word, indeed, at which a poor sinner may rejoice, more than he that divideth great spoil ! Also, at that instant, though my imployment was quite out [of] my mind, yet my calling came before me, and a deuty therein was laid before me, or the heart determined to set about a deuty, viz. (as my calling was to teach children to read,) to endeavour to teach them somthing of the knouledge of God. I must confesse this deuty was lying upon me before nou ; for, when spearing the questions* at them, my heart was sometimes moved with pity toward them, considering that many of them wer brought up in ignorance ; and I was sometimes forced to speak to them of their misery by nature, their need of Christ ; but as this was a work above my capacity, soe I thoulht it above my station, (though indeed it was not,) and soe I was sinfully silent. But immediately after the action [sermon] I was like one set upon the tope of a mast to the wind ; for temptation bleu and beat hard upon me all that night. I was all within like the sea, when a great tempest is upon it. And upon the Munday I heard two great sermons, but in such confusion, that I could not gett hearing with any attention, the temptations wer soe uggly, thick, and pouerfull ; sometime quick like arroues and bitter ; sometimes as I had been full of devils roaring and crying most horride and ugly things, most contrary to the holy and great God and his lau ; yet all this time, the Lord gave me both strenth and courage to resist them, though they came into my heart like waters, when a flood-gate is opened. I was, indeed, in the midst of trouble, but the Lord revived me, and stretched out his pouer

* Asking the children their questions, *i.e.* the Catechism.

against the wrath of my enemy ; and still I desire to hold it fast. ‘ The blood of Jesus cleangeth from all sin.’ After this storm, I found sin to be weakned, though it was as mysteriouse, considering the frame that I was in, as the putting clay upon blind eyes, and thereby give sight ; which, to carnall reason, would blind seing eyes. Hou wonderfull is the Lord in his workings towards the children of men ! He only hath the art of bringing meat out of the eater ; he can lett loose a devil, and thereby drive home a sinner to himself ; though it be the Devil’s work to drau away sinners from God.

“ In the year 1695 I gote another opportunity ; and I, purposing to wait upon it, thought that the wind, soe to say, was with me. If I be not deceived, my desire was, that my heart might be more like a garden inclosed to Christ, and that commers and goers might not have such access there ; for I find the old serpent creeps in at some hole or other. Houever, when come to the place, my former light was like to evanish in darkness, and my bell, as it wer, did ring backward, and temptations come upon me thick and threefold, soe that I thought all was wrong with me, and had many thoughts to leave the ordinance, and was soe put to it, that instead of getting the Devil cast out, moe of them wer come in. But at night there was discovered to me a heart-evil I did not soe weel discern before ; which, indeed, was the Devill’s bush under which he covered himself. The Lord both discovered it to me, and turned me to hate, and gnash my teeth upon that which was some way pleasing before. Satan can wrap himself up in that which the heart most inclines unto, and drau it hither and thither, touching the fancy as a cunning fisher makes bait to play before the fish ; yea, it’s my thought, that in the very night that enemy of man’s salvation goes about to devour, and if he can doe noe more, he will rub some sinfull object upon the fancy, suitable to the creature’s constitution, or put some black and dismall thought into the mind, that thereby the creature may be vexed when it’s awake. Satan lets some of his captives goe, because he must, by reason of ane Almighty pouer ; but if he let them goe with a whole skin and dry cheeks altogether, I am mistaken ! But Jesus Christ hath trod Satan under his feet, and hath triumphed over principalitys and pouters, and will tread

Satan under the feet of the weakest believer ; and soe, let none be discouraged to be a souldier to Jesus Christ, for their victory is win already to their hand ! Upon Munday I heard a great sermon, ‘ He that hath begun the good work will cary,’ &c. The doctrine: 1. That there are some in whom God hath begun a good work. 2. That in whom he had begun the good work, he would cary it on to perfection ; which sermon found me out, though I was in the depths, and made me to hope that it would be better with me ; and soe it was.

“ Upon the 10 of November 1693, if I have not forgote, I mett with another prooffe of the Lord’s care of me, and his kindness to me in my straits. My wife being groun very frail and sickly, and under ane unconstant temper of body, suddainly took a very sore fitt of sickness, soe that I thought shee had been gone, being in a sound* in the chair, none being within but she and I. The dore was shutt ; I could not goe to open it, holding her up as dead. I only lift up my cry to the Lord, that he might be present, in mercy, to the poor creature, who, as I thought, was going to eternity ; and I found him to be the Rock higher then I, when I was like to be overwhelmed ; for my wife recovered ; and for some time after I found that worthy name, ‘ Jesus Christ,’ savoury for more than ordinary.

“ Upon the 15 of November 1695, my wife being very sick, and for sometime before, and as I thought death was printed in her face ; and I being grouen soe frail, my old distemper in my head grouing, which made motts of trouble to be mountains, all things looked with a grimm countenance. And soe, sinking as it wer under my old distemper, with apprehensions of more trouble, my mind was perplexed, and I could scarce wait upon my imployment ; and thus, sitting with the children, † I was weighted down to the ground, still looking for some message from my wife, that she was dead, or would be shortly, with many other sad suggestions. Then it was brought to my mind, somewhat refreshingly, what the Lord had done formerly in releiving me from my former straits and difficultys ; and also it come to my mind that of old, in the dayes

* Swoon, fainting-fit.

† In the school-house.

of our Lord's humiliation, parents for their sick children, and masters for their sick servants, came to Christ, and he rebuked their diseases by His word, saying, 'Goe thy way, for thy son liveth;' and those that belived found it soe. Whereupon I was helped to belive that Jesus Christ could nou remove sickness, as weel as in the dayes of his humiliation. Whereupon my own distemper was wonderfully allayed, soe that I often cast it into my mind what it might be; sometime thinking my wife would dye, and the Lord was staying my own trouble, that I might not be oppressed with more than I could bear; which was, indeed, noe small mercy. 'He stayeth his east wind in the day of his rough wind.' Then it was born in upon me, 'Not soe, but the very thing thou desired.' I was astonished, sometimes thinking it might be a delusion of Sathan, intending to shake me; yet I was helped to belive, though ther was much doubting with it, untill night, [when] I came home and found my wife on foot. I was amazed to see it, but more to see and feel my own distemper soe much removed for a time. And then all the former deliverances and mercyes, that in a manner I had burryed in forgetfulness, come throu my mind with much pleasantness, as if they had been read off a book; and that with much comfort, that raised up my drouping and sinking soul, and also much refreshed my body, soe that there was ground for all my bones to say, 'O! Lord, who is like unto thee, that settest free the oppressed, and lifts up the poor and the needy, that lye lou in greife!' And this was the thing that moved me to write some feu of these, the Lord's dealings with me, nou near these forty years, much forgotten by me. Who can expresse His mighty works, or sheu forth all his praise? and much lesse naughty I.

"In November 1696 I was under much darkness and deadness, even lifelesness; and at that time, my wife being sick, and I thought it was death, and throu my own melancholiouse distemper, the very appearance of any litle trouble was a mountain to me, I was tossed to and froe with anxieuse thoughts thereabout. One day, sitting in the school, it was pressed sore into my mind that it would be soe as I feared, with many sad consequences that I name not; wherein, I judge, Sathan was helping forward of the affliction. I was soe wrapped into anxietys and fears,

as a sheep taken in thorns, and could not win out. When I endeavour-
ed to submitt to the Lord's will I could not get it done, but still tossed
hither and thither ; sometime tempted to weary and fret, sometime to
dispair, and let all goe as it swayed ; sometime laying down conclusions
what to doe, and running throu a number of these, till wearyed, they
wer turned all upside down. I was somewhat like a man upon ane ill-
ridden horse, working to cast him at one side or the other, befor or be-
hind. Satan is most bussy in the dark, and unlesse his temptations be
ugly, like himself, they are not soe soon taken up. When it's dark, the
beasts of the forrest creep forth. All this time, faith was nou and then
breathing out a word to the temptation : ' If the fountain fail, and the
channell be stopped, it may be soe ; but the fountain will never fail,
neither is the channell stopt.'—' The Lord hath hitherto helped, and his
mercy endureth for ever.' Then I was strenthened further to see and
belive God's farther, yea, speciall mercys to me, and soe to conclude,
that speciall mercy in Christ endureth for ever ; and that upon whom the
Lord bestoues speciall mercys they have the wisdom of God to contrive
for them, His pouer to effectuat, His faithfulness to make all things
work together for their good. He still keepeth the paths of judgment,
and preserveth the way of his saints, and withall his soveraingty. When-
ever these come into my heart with life, it was like the rising of the sun
upon these beasts which made them all fly and lye down in their dennis ;
all my anxietys, clamours, and dismall suggestions did vanish. All this
cometh from the Lord, for of my self I am not able to think one good
thought. Sense and unbelife gives a quite wrong comment on Christ's
dispensations ; and temptations are worst when least seen to be God's
temptations ; and to take them to be temptations is half ane outgate.
O ! hou great a mystery is self-denyal ! It's noe great matter, under the
crosse and difficultys, to say with the mouth, ' The will of the Lord be
done,' when the heart, may be, in the meantime is secretly quarreling ;
but it's another thing to have the heart kindly submitting to the will of
God, in evry thing to stoup, and to goe at his will, and to say, ' Even so
be it, for soe it seemed good in thy sight.' This also is the gift of God.
After this I heard a sermon on Heb. iv. 15, which come close to my

case in this difficulty ; for what was said concerning Christ's sympathy with his people and his releiving them, I could say that it was treu, and I was eye-witness to it.

“ In August 1705 I had the occasion of a Communion ; and I being for some time in a dead, backsliding case and condition, and sins of omission and commission prevailing against me, at that time the Lord in some measure stirred me up to repentance and renewing covenant with him, and in some measure loosed my bands, to pray down the overthrou of Satan's kingdome, and all the oposers of the kingdome of Christ. At that occasion I had great satisfaction in the action sermon, Luk. ii. 10. At the close of that sermon (if I be not deceived) the heavens were boued down, and a dore of access opened, that I gote leave to speak, in som things, and they wer taken off my hand ; my affections wer much out of the world, and my senses soe locked up, that for some time, about the fencing of the Table, I scarce kneu what was spoken.

“ 1706, May 23, being a national fast. In the sermons I heard that day I had the case of this poor Church and Nation laid open ; the very lou state of Religion, and of the remnant, pointed out ; which, throu the working of the Spirit, did in some measure touch my heart ; especially, the dreadfull perjury of the Nation in burning and burying the Covenant ! Ah ! sinfull nation, O ! foolish people and unwise, have we thus requited the Lord that priviledged us above any nation in the world besides ? O ! harlot Scotland, thou hast gone a whooring from thy God ; thou hast burnt the contract of thy marriage with thy God ; thou hast loathed thy husband [and] thy children, and slain them ! O ! stand and wonder that God has not poured down the treasures of his wrath upon thee ; that he has not taken vengeance on such a nation as this, that was soe bold as to give such ane affront to the majesty of God ! Behold, harlot Scotland, a standing instance of the wonderfull long-suffering and patience of God ! Wonder that God did not send the actors to hell with a look of his anger, and yet behold God acting and working like himself. He is saying to Scotland, harlot as it is, ‘ Hou shall I give thee up, hou shall I make thee as Admah, hou shall I sett thee as Zeboim ? Turn, O ! backsliding children, for I am marryed to you. Return, O ! backsliding

Israell, and I will not cause mine anger to fall upon you !' And what means not only his forbearance, but instead of ruining judgments he is sending the Gospell, and solemne and sealing ordinances ; at which he is evidencing to some that he hath a kindness for Scotland, harlot as it is, and is putting it into the hearts of some, not only to give themselves up to him in a Covenant, but even poor harlot Scotland, that it may be the Lord's nation, in a peculiar manner, and that he may be Scotland's God, while sun and moon endureth ; and he takes their offering off their hand, and even of the hand of the like of me. The said 23 of May 1706, and likewise the Sabbath nixt after, at his holy Table, I had some evidence that he would not cast off this poor harlot nation, but withall a dark cloud, betwixt and the gloriouse dayes.

" Upon the . . . day of May 1707 I had the occasion of a Communion. I went to it with much wearyness, through weakness of body, and discouragment and dampedness of spirit, and the rain on the Sabbath morning ; soe that evry way I was very lou, yet the Lord carryed me through, and the work being without, was somewhat easing to me, especially the Lord's being present, and sheuing himself familiar, removed all my distresses ; and he, by the influence of his Spirit, made my heart and bouells to boyle and move towards himself, in the behalf of poor harlot Scotland, especially. He opened my mouth and filled it soe, that with some confidence I could say, ' He is Scotland's God, and will be Scotland's God, for all that it hath done ; and for all that is come upon it, and like to come upon it, yet Christ shall have a seed, and a throne in it ; and though fire and sword should devour it and goe through it, and a fleece of formall professours and wicked men, both great and small, should be sweeppt off it, yet he will make the seed of Jacob to blossome, and fill the earth with fruit !' After this I went to the Table of the Lord, with the greatest freedome and confidence that ever I had. In July thereafter, I had the occasion of another [Communion,] but matters with me wer quite altered ; darkness and deadness was my fare at that time. O ! how empty is the house, and the table bare, when himself is away !

" Upon the 3d Sabbath of Agust, the same year, I had another occasion in our own Congregation. It was more sensibly better with me ;

more light, life, and ane open dore for receiving petitions, if I could have been rightly exercised. However, I thought it good to be here, in consideration of being where I deserved to have been, among the devils and damned spirits, drinking of the rivers of fire and brimstone ; and, behold, I am in God's house, hearing the sweet sound of God's praise, and seing and receiving the symbols of the broken body and shed blood of the Son of God, ' which is meat indeed, and drink indeed !'

" The . . . day of . . . 1708 I had another occasion ; but my spirits being soe much wasted and sunk in me, nothing can stirr me up to exercise ; but I am still dull, dead, and lifeless, like the body without the spirit, and cannot soe much as think of or desire good, but by the immediat influence of that Spirit and pouer that raises the dead, and calls things that are not as though they wer. At this occasion I was all deadness and darkness, except one litle motion of my heart, crying, ' I must have a sin-killing, a devil-overcoming Christ, and to be Scotland's God ; and this was all, to my up-taking, just in going to the Table. And upon the Teusday thereafter, I found somewhat, as I thought, of the effects and work of the Holy Spirit inwardly ; but upon the Wensday, something fell in, and I began to accuse myself ; and before ever I wist, I was run doun to the very ground with accusations, and just made poor and empty of all, till once I declined all, and fled like a poor dyvour* to the riches of Christ ; and the Lord, in some measure, set me to my feet again.

" Upon the 15 of Agust 1708, the Communion Sabbath in the Congregation I live in. It was as it wer a mixture, neither light nor dark, both as to preparation and as to action. The Lord was not wanting to me, yet I was not soe through† as I should have been, and as I would have been. And upon the Munday I heard a great sermon, one of the doctrines that believers and communicants wer espoused to Christ, and should live as such even to the end, having Christ as a covering of the eyes from all other lovers. The scope of which sermon I thought worthy to be answered. But about a fortnight after, Agag set upon me with great force, and hang upon me, all that I could doe or reason against it ;

* Bankrupt.

† Thoroughly prepared.

and having had those words, Exod. xxiii. 20, 21, explained, the doctrines not come to, and that word, ‘ Bewarr of him, provock him not !’ I reasoned upon this against the temptation, but it would not make it fly. I stood as in a ballance, for some times neither up nor down, reasoning with the scope of the forsaid sermon, and that word, ‘ Bewarr of him, provock him not !’ but that would not doe, till the Lord stepped in and made the temptation fly like chaffe before the wind ; soe that I might have said, as Peter, when the angell brought him out of prison, ‘ Nou, I knou of a surty that the Lord hath sent his angell and delivred me out of the hand of Herod, and from the expectation of all the people of the Jeues.’ —Nou, I knou of a surty, that the Lord hath delivred me out of the hand of this temptation ; and not only supported me, but also rebuked and banished it for a time : It thrust sore at me that I might fall, but the Lord helped me ; and yet I must confesse that iniquity prevails against me, O ! God, and also I must acknowledge that God has given sin a miscarrying womb.”

ANALECTA.

March, 1710.—This moneth begins with the remarkable neuse of the rable at London about Dr Sacherevell. This man has rendered himself more famouse to the world than the person that resolved to doe so by burning the Ephesian Temple. He is said to be the author of the paper, “The New Scotch Association or Covenant, against our Synodicall Subscriptions, 1703.” He was a Doctour at Oxford, where ther is a remarkable nest of Torys and Nonjurors ; and, I think, took not the oaths till the Queen came to the throne. He hath been the mouth of that party in England that hath taken up Bishop Laud’s principles and practises, and are driving the same course he took. In the end of summer last, and in November, I think, as a say-work* to try hou things would goe at the parliament, he preaches before the Lord Mayor of London ; and

* A trial, essay or attempt. Fr. *essayer*.

as he sayes, though the Mayor denyes it, by his desire, printed his sermon, wherein, in a great agreableness to his principles, such as they are, he layes down the doctrine of lineall succession, and the doctrine of passive obedience, and proves it from the Revolution, which is *contradictio in adjecto* ; and rails against the Tolleration, and unministers and unbaptizes all the Dissenters, and declares them out of the Church, and heathens ; and leaves them in the hands of Satan and his angells.

This [sermon, preached] at St Paul's, and printed, as he sayes, by the desire of the Lord Mayor, could not escape the House of Commons ; yet it's said they aimed higher, at the Bishop of Exeter, who preached much the same doctrine in the Chappell Royall ; but, unhappily for the Doctor, his sermon was printed by the Queen's desire ! And soe the Bishop is let goe, and the Doctor taken, and the indictment framed, and the tryall comes on with great solemnity ; and the Doctor, in very great pomp, comes up to the barr, and in his going home is huza'd : And the second day it increases, and the mobb turnes very insolent, and pull down six or seven meeting-houses, and curse the Whigg Bishops and Lords, and swear they will not leave a meeting-house in England, and stop not till the Guards fall on them.

I shall only observe upon this : 1. That it is a *vidimus*, hou strong, hou outragious, the Anti-Revolution party, the Jacobite, Nonjurant, Popish party is, at this day, in England ; which certainly may breed melancholy thoughts, that at London, in the time and face of the Parliament, they should be soe bold. 2dly, It's a great mercy, that through the country, where the Dissenters are much weaker than at London, they are not violently rabbled by the same spirit that moves at London ; and yet I hear litle of this. And, 3dly, I hope nou, the Jacobites and Tors will not cry out on the Scots Presbiterians as the only rablers and mobb ; they are nou in the same condemnation. 4thly, This is flatly against their foolish principle of passive obedience and non-resistance. And, 5thly, It's like it may make it fare the worse with the Doctor when the Parliament sees what a black backing he hath. A feu dayes will let us see what they doe. 6thly, This will certainly strenthen the Dissenting interest in England, when they may by it see that it's the Revolution

that is attacked by their enimys. Lastly, It seems to have noe good influence upon the desinged Tolleration in Scotland ; and I belive will effectually stopp it at this session of Parliament, though it was desinged, and Mr Greensheilds' appeal before the Lords was to be the handle therof. .

This moneth, or the end of the last, the Commission sat. I don't hear of any thing remarkable they have done, but ane advice to the Presbitry to goe on with the setling of a young man in the parish of Balmagie. The matter, as I hear it, is thus. A great many of that parish, the heritours, all except one, some elders, and many of the inhabitants, weary of their present case through Mr M'Millan's deposition and intrusion, have settled their eye upon a probationer ; and desired the Presbitry to drau a call to him. Upon this, there comes in a petition, subscribed by Mr M'Millan's adherents, to the Presbitry, that they may take off Mr M'Millan's deposition, and admitt him to the exercise of his ministry there again, without seeking any acknowledgments at his hand ; and they promise that if he doe not keep order, and [be] subject to the Presbitry, they shall all forsake him, and come in to any the Presbitry shall call. The Presbitry remitt this to the Commission, and they advise as above.

I hear nothing at this Commission as to a fast, though the Queen hath indited a new fast the 29 of this moneth. In January Commission it seems there wer some reasonings about a fast, and several pressed the Commission might name a day, and petition the Queen for the civil sanction, that soe we may not be threeded in to the Magistrate's appointing of fasts, without the Church. This was much opposed ; and at lenth it was agreed that the Presbitrys should presbiterially appoint it ; but the next day this was dropped, and noe more of it.

It is observed, that in our debate with the Church of England anent Forms of Prayer, we have this great advantage, that all their arguments strick against their oun practise of extemporary prayer ; and they must oblide themselves to answer them befor they can strik against us.

This moneth Mr Foyer losses his eyes and turns blind. The one of

them is irrecoverable, the other is not, they say ; however, this falls in just when his process is to be in before the nixt Synod, and hath stoped it.

I find King James stages Balmerino for giving the Pope the stile of *Beatissime Pater : Queritur*, Hou farr this may concern the contraversy anent the giving the titles of ' Lord' to Bishops, that according to some of the best of the Protestant Divines are the stepps to the Papacy ; and Heydeger expresly makes the Hierarchy the Antichrist spoken of in Scripture.

This moneth we hear a remarkable victory the Sweeds have obtained over the Danes, in shouen where the Danes are routed. This, it would seem, may marr the peace between France and the Allyes, with the incoming of the Spanish Flota with money and treasure.

This moneth Dr Sacheverell process coms to ane end ; which will noe doubt be in print. His discourse at the barr was very moving, [and] made the ladyes weep. It's said the Bishops and Scots Lords had the great hand in his sentence being soe moderate. The rables continou after the sentence. My Lord Mayor is ordered to be present at the burning of his sermone. They tell a story of one [of] the Commons, after the pronouncing of the sentence, craved liberty to speak ; and told them that Dr Sacheverell had perverted many Scriptures, and he craved liberty only to misapply one Scripture phraze. This sentence was the doing of the Lord, and therefore was wonderouse in their eyes. The rables continou ; and Mr Hoadly is burnt in effigee by the mobb. And ther is nou noe doubt but the rable is supported by the French party ; and the first rable was in concert with France, and with a designe to attacke the Bank, and if that had succeeded, the Pretender was ready to have embarked and to have landed. There seems to be a mighty ferment throu England at this juncture ; I wish God prevent a convulsion to the constitution.

This moneth the Torrys, by Mr Broomly, propose a fast, in the House of Commons, for the blasphemouse principles of the age, and the hazard of the Church of England. The other side goe into it, and add, in par-

ticulare, Dr Sacheverell's blasphemys, and cary it by plurality that the Queen should be adressed for a fast upon this head: Which the Queen answered to this purpose, that shee would take it to consideration.

I hear from good hands that Dr Strang was a great encourager of piety; and when he heard of any of the students piously inclined, he was sure to nottice them kindly. He was noe pulpite man, and was directly cutt out for scholastick controversys and criticismes. He opposed Perth Articles.*

This moneth the debate of the parish of Cramond, anent the heritours' pouer in calling, between the Lord Minto by the Earl of Selcridge, and Ormistoun, Justice-Clerk, makes a great noise: Each side created neu heritours for to increase their party, by seising, &c., some feu dayes before the drauing the call; and several advocats pleaded before the Presbitry, who remitted this matter to the Synod. We are like to be in very sad circumstances from the pouer of heritours in calling; and the same way of chusing of Ministers is like to come in, that was used in choicing Members of Parliament.

I hear this moneth, Mr Webster made a great bustle in the Presbitry of Edinburgh anent the choice of Commissioners for the Assembly. Before his giving his vote, I hear, by instrument, he required the sentiments of the persons lited† anent the Queen's pouer of fasts and thanksgivings being appointed by the Queen; anent the Oath of Abjuration, or Ministers' taking oaths without the interposition of the sense of the Assembly anent them; and some third point I have forgott.

Aprile, 1710.—The 29 of last moneth was a Fast kept by the Queen's Proclamation; I doe not hear of any fast that hath been soe ill-kept as this hath been. Hereabouts, indeed, I heard of noe open prophanation of it, but in Dumbartanshire, in Hamiltoun, and Lanark, I find that it hath been extraordinarily ill-kept; people ploued, soued,

* A line drawn through this paragraph in the original MS., but it does not appear when, or by whom.

† Leeted, put on leet.

and harroued. In all these places, some Ministers did not read the proclamation, but only two or three. The Presbitry of Hamiltoun agreed upon a paper to be read with the Proclamation, asserting the Queen's pouer and the Church's pouer both, in calling of fasts. I hear Mr Webster (Edinburgh's Fast-day before the Communion falling just on the National Fast-day) said, in the pulpite, he did not keep this day as a National Fast-day, but as their Communion fast. This terrible gumm in people's minds seems to be working towards some confusion or other.

I hear that last moneth ther wer three persons in the parish of Yarrau came and presented a representation to the Presbitry of Selcridge, to be by them presented to the Assembly, drauen up, as it bears, by the Generall Society for Correspondence mett at conteaning a very smooth representation of their greivances anent the schisme, increase of Popery, the upsetting of the English Service in several places, the appointing of fasts and thanksgivings, the Oath of Abjuration, and the not renewing the Covenants. These Societies are all hearers of the present ministry ; and the paper is drauen with a great deal of smoothness. They were called in, and asked if they had advised with the Minister before they dreu this ? They could not assert that, for he was present, and soe answered not. The Presbitry advised them to correspond more with Ministers in those things, and promised to take their paper into consideration, and to act as they found cause.

I hear Mr Greensheilds' business was to be improven at London for a tolleration, and ther wer great efforts making for it, but Sacheverell's rabbles put it out of dores. Houever, the Lords have susteained Mr Greensheilds' appeal from the session to them, and ordered the papers to be all transmitted against the nixt session of Parliament. I don't hear of Mr Skinner's process from the Synod of Angus, or from Brechen, to the House of Lords is come in ; which will yet run harder upon us, if that appeal be susteained.

I hear a story that should have passed in the House of Lords in their reasonings about Greensheilds. Ane English Tory Duke told the House he had read ane act of the Commission of the Scots Kirk against Innovations, and sau there a great many Scots acts of Parliament, which he

had taken pains to consider, and found nothing like them in the Scots Parliament acts ; and desired any of the Scots Members to help him to knou if they were counterfeit. This demand he made several times, and none took him up ; and [at] lenth he spoke to this purpose : That it seemed they wer all forgery, and he thought they should be notticed. Whereupon the Earl of Yla told him that it was not for want of answers that they did not answer, but because what he said was alien to the subject in hand, and that all the acts wer in being, and justly cited in the Commission's act.

In the beginning of this moneth our Synod sate. The main things before them was the bussiness between Mr Steil and J. Wodrou, once in Cumnock, which the Synod was glad to be ridd off, their being vast heat and fire on both sides. W[odrou] printed a paper beforehand that marred his business very much. The debate and long process between Dolphintoun and the P[arish] of Lanerick, or Mr H. Duncan, which was very litigious ; the papers terribly long and wearisome, and by appeal taken in to the Assembly. And the affair of Inshanan, which was a matter of much greater weight, and yet huddled over by a vote approving the proceedings of the Committy of Inshannan, in grosse ; and then they urged it was *hactenus res judicata* that the Presbitry was to goe on in his tryalls. Some wer for susteaining the call legall, others not ; however, that was waved, and a generall Overture, advising us to proceed in his tryalls, and would not insert any advice about ordination when his tryalls wer over, except his extemporaryis. In short, it was a matter the Synod did not incline to dipp in, but cast the burden of it upon the Presbitry of Paisley.

I hear ane accompt of Gardiner, at the Craige of Blantyre, from eye and ear witnesses, that he knoues all distempers by the urine, and tells things at distance, in the most circumstantiat way, by looking to the urine. He tells precisely all that ails the person that has the urine, before ever the bringer give him any accompt : That he is thronged evry day, and his wife still gives back somewhat of what she gets to the

person giving it her : That he prescribes commone and innocent things, when he prescribes any things, but that have noe connection with the distemper : That sometimes he takes dumb fitts, for dayes, that he will not speak in : That he will get a ginea a day : That he pretends he had this knouledge from his infancy : That when a herd, he would have knouen the coue's distemper by her urine, and that afterwards he was, he knoues not hou, brought to observe men and weemen's urine : That he sees the shape of the person whoes it's by holding it up betwixt him [and the light ?] and he is represented directly with such a distemper, swelling, or the like, in the arm, or inward on the liver, &c. ; by which he knoues if this be matter of fact. He hath a familiar ; and it's told, a young woman of religion was a long time before she could be prevailed with to goe to him, she still saying, " Perhaps he had a devil !" When at lenth, throu importunity of freinds, shee came, the first word he accosted her with, was " What doe you, coming to a devil ?" though none had told him soe much that she had said soe.

I hear a physitian remark, that smoking tobacco, either immediatly before meat or after meat, is a great enimy to digestion, and soe unfitt ; " because," said he, " the concoction of the stomach is made cheifly by the spittle ; and when that is diverted from the stomach, or spitt out, it weakens the stomach."

In the beginning of this moneth, we are allarmed with a separate peace that the States are entering into ; wherein the King of Spain, Philip, is to quitt all his dominions, except Sicily and Sardinia, and is to be King of these ; that Marlborough is very displeased at it ; and in eight or ten dayes after, we hear all contradicted again, and that the warr is going on briskly.

Mr Andreu Fullarton tells me that he had this follouing accompt from Mr John Campbell of Mamore, who had it from his brother the Duke of Argyle, who had it from King William's mouth : That a litle before

the Duke of Athole was discouraged,* he had certain information from his correspondent at Paris, that the Duke of Hamilton, the Duke of Athole, and the Lord Belhaven, had been there, and for some time in conference with the late King ; and that King William had one witness who offered to depone, and if he had had another, he said he would have taken their lives for it. I fancy it was about the time of Caledonia.

He tells me, likewise, he had this accompt of King William from Mr Carstaires, who was with the King in the Camp at the time : That there was a barn near by the King's tent, to which he was frequently observed to retire every morning, almost. A souldier who notticed it was very earnest to kno what the King was a doing, and found means to get into the barn nixt morning before the King, and hide himself beneath some bottles † of strau, and lye very close. He observed the King come in and shutt the dore behind him, and come in and take out of his pocket a litle Bible and read, (standing,) upon it for near half ane hour ; and several times took his eyes off it, and looked up to heaven. This he closed, and kneeled down and prayed most fervently, and weeped very much. Then he arose and took another book out of his pocket, which he said was Flavell's peice on The Heart ; and after he had read upon that for about a quarter of ane hour, he putt it up and prayed very shortly, standing on his feet, but most fervently, with many tears ; and after all, wiped his eyes and face, and opened the dore, and went out. This was a great conviction to the fellow, who did not think that Kings had prayed any.

He told me, likewise, he had it from good hands, that one morning when the King was in his closett, some Scotsmen fell a speaking to the King anent Mr Carstairs, and they told him it was the mind of his best freinds he should be removed from about him ; and the English Bishops wer taking umbrage that he should have soe much of his ear. The King gave them noe answer. Within a while, the King came forth to the Chamber of Presence, and the on-waiters, Nobility and others, made a

* Expelled from the Court.

† Sheafs or bundles.

lane for him to goe throu them. At the entry of the lane, Mr Carstairs stood. The King bowed to all, as he came throu them ; and when he came near to Mr Carstairs he putt out his hand to him, and said, in the hearing of all, “ Honest William Carstairs, how is all with thee this morning ? ” This was answer enought to his accusers.

He tells me further, that he had this from Sir Robert . . . , one of Green* and Mather’s judges, that after the sentence was passed, there was two of the crew that inclined to confesse, and therefore they wer separated from the rest and one another ; the one taken to the Castle, and the other to another room ; and after dealing with him in the Castle, he came at lenth to confess the whole lybelled against them, and answered all the interrogatorys he and another put to him. And when they came down to the other, after dealing and promise of pardon, he confessed all, and answered exactly as the other had done. The only difference in near twenty interrogatorys was, the one made it to have been about four of the clock, and the other about three of the clock. That upon this, they went on to the execution, and the great mistake was in their hanging Green before Mader. When Green was to make his last speech he was observed in confusion ; and Madder, a bold impudent fellow, frowned frequently on him with a very stern countenance ; and evry body thought if Mader had been first execute, Green had confessed. That the hardness of thir two at their death marred the execution of the rest.

Anent Mr Thomas Hogg, he tells me he is informed, by very good hands, that in the parish of Old-earn,† in the North, ther was ane old lady of great piety, in whoes house Mr Hogg used still ‡ to stay as he came and went North and South. In this lady’s house there was a factour to the estate, which it seems shee was bound to entertean at board, and in her house, who was very malignantly sett, and a great scoffer. When they sat down to supper, it seems, knives wer forgote ;

* The notorious Captain Green, who was executed for piracy.

† Auldearn, in the county of Nairn, and synod of Moray.

‡ Ever, always, constantly.

and when the servant was rebuked, Mr Hogg said, there was noe matter, for he had one in his pocket, and it was a necessary companion for a traveller ; and, as his use was upon evry thing, he took occasion to raise a spirituall discourse from it : “ If we wer soe carefull about accommodations in our way here, what care should we take in our spirituall journey !” and the like ; at which the factour takes a kink* of laughing. Mr Hogg looked at him with a frown, and went on in his discourse. Within a litle, at somewhat or other, he laughed out yet louder ; and Mr Hogg stoped a litle, and looked him very stern in the face, and went on in his discourse, upon the free grace of God ; and, at some expression or other, the man fell a laughing and flouting very loud : Upon which Mr Hogg stoped, and directed his discourse to him, to this purpose : “ Alace !” says he, “ my soul is afflicted to say what I must say to you, sir, and I am constrained and pressed in spirit to say it, and cannot help it. Sir, you nou dispise the grace of God, and mock at it ; but I tell you, in the name of the Lord, that the time is coming, and that very shortly, when you [will] seek ane offer of grace, but shall not find it !” Upon which the man arose, laughing and flouting, and went to his room. After he was away, the lady asked Mr Hogg, What he thought would come upon him ? He answered, he kneu noe more then he had said, and that he was constrained and oblidged to say it against his inclination ; and he could not accompt for some of these impressions he sometimes felt, and after Providences would clear, and that shortly ; but what it was, when, or where, he kneu not. The man told some of the servants that the phanatick Minister had been pronouncing a curse on him, but he did not value him, nor it either. After Mr Hogg had been sometime with the lady, he went to his room ; and after he had, as he used to doe, spent some time in prayer, he putt off his cloaths, and just as he was stepping into his bedd, a servant comes and knocks at the dore and cryes, “ For the Lord’s sake, Mr Hogg, come down staires, presently, to the factour’s room !” He put on his cloaths, as quickly as possible, and came down, but the wretch was dead before he reached him !

* A *guffaw*, or violent fit of laughter. *Kink* literally signifying the “hoop” in the hooping-cough—*Scotice*, “kink-host.”

About the year [16]85, a Scots gentleman, my relatour thinks it was Polwart,* was going to Holland, and among others took his leave of Mr Hogg, and asked, If he had any word to Holland? He said he had; but before he would tell him, he took him solemnly engaged to deliver the message from him. After he had consented, he desired him to acquaint the Prince of Orange, from him, that he had win to the full assurance of this from the Lord, that [although] the Church of Scotland was under a dark cloud now, yet it would be over within some few years, and that he would be the instrument of it, and [be] King of these realmes. This message he promised to deliver; and it is probable he did deliver it, for King William had a particulare veneration for Mr Hogg; and till his death, which was 1693, he allowed him one thousand merks yearly, out of the Bishops' rents.

He further tells me, that what folloues is commonly knouen in Inverness, and in that country, and noe body doubts of it. When Mr Bruce was there, among a multitude of converts by his ministry, ther was one Alexander Monroe, who was converted by him. He was married, and a litster† in Inverness, and had noe litterature at all. Some litle time after his conversion, in prayer he had ane immediat voice from heaven, calling him to betake himself to [the] ministry; and telling him he behoved to be Minister at Deurness,‡ a most wild place, a parish fifty miles in lenth, where the Gospell had never been, and the people wer almost mere heathens, then. This he had severall times repeated to him; and after long exercise about it in secret, he acquainted some Ministers with it, and was entered on tryall, licensed, and ordeaned Minister at Deurness, where he had great success, and a large harvest of souls. He translated much of Scriptures into Irish verses, which are very common there yet to this day, under the name of "Sandy Monroe's Verses," and the boyes get them by heart. That when Bishop Forbess had a particulare

* Scott of Polwarth, created Lord Polwarth in 1690.

† A dyer of cloth, &c.

‡ Duirness or Durness, a parish in Sutherlandshire, now in the Presbytery of Tongue, in "Lord Reay's country." Far-out-Head and Cape Wrath, &c., are in this parish.

regard for him for his piety and usefulness, that his son, Mr Heu Monroe, was Minister after him in Deurness a long time, about fifty years, and my relatour knew him. He dyed about the 1698.

He tells me that in Montrose's time, there was one Mr William Smith, Minister somewhere in Caitness. When Montrose came there with his army for the King, he called the Ministers in that bounds, and obliged them all to take the oath of alledgeance to King Charles. They all yielded except Mr Smith. Montrose called him, and threatned him. Mr Smith told him, he resolved to live peacable under the King's government, or any government that would preserve liberty and property, but would not take ane oath of alledgeance. After all fair and foul means would not prevail, he ordered him to [be] bound with a cord about the middle, and the cord to be fixed to the end of a boat, and him to be dragged this way after the boat a mile of way in the sea ; and aye when the boatmen saw him expiring to pull him in, and presse him with the oath. He underwent this out and in again. He was brought into a room half-dead ; and after he was recovered a litle, Montrose told him he would yet offer him his life once ; if not, he would order him presently to be killed. He answered he was in his hands, and he might doe in that as he saw good : He was resolved in the matter, and would not doe it ; but since he behoved to dye, he had a message to him from the Lord, which he entreated him to hear and consider. " You have dragged me," says he, " this day, and made me a gazing-stock to hundreds ; but know," says he, " that within nine (or six, I have forgott) moneths, you shall be taken and dragged," says he, " as dishonourably as I am, and a thousand shall gaze on you for evry hundered that hes looked on me ; and you shall dye in the evil cause you have in hand !" This damped Montrose very much. He left Mr Smith in prison, and went South, and was beat entirely at Old-earn, if I be not forgott, and taken in to Edinburgh, and execute at Edinburgh.

To the accompt above, anent Mr John Meinzie, add, that Mr Alexander Mitchell, his brother-in-law, ane Episcopall Minister, who went out

for the Test, read to Mr James Stirling ane accompt of Mr Meinzie's distresse before his death in two or three sheets of paper, that the occasion of his conscience's rising was this: There was a process of the higher excommunication intended against Baylai . . . and his wife in Aberdeen, for their adhering to the Covenants, contumacy in this, &c.; whereupon this gentlwoman, who was of a bold and excellent spirit, came in to Mr Meinzie. With him wer Dr Sibbald and some others, that had not been Covenanters. She challenged him very hard, that he should prosecute her husband and her for adhering to that work he was once soe zealous for; and said, shewould have thought little of it to have been prosecuted by these men that wer with him, as being persons never owning this work; but for him to act soe could not but be against light! This awakened his conscience, and these convictions he kept long in his breast; at lenth he said to Mr Mitchell, "I think I must make you my father confessour," as above, and gave him a deduction of all his defection, in the steps of it, as above. The taking of the Test was what stuck most with him. He was most pressing to preach in the pulpite of Aberdeen; and said he would preach one sermon on the difficulty of salvation: He said he would be saved, but as by fire. He was a man most fervent in preaching, and used to change his shirt alwise after preaching, and to weet two or three napkins with tears evry sermon. He was very [long?] Mr Meldrum's colleague; and it was thought, by his example, he dreu over him and several others to joyn in with those times very much.

I hear Mr A. Hamiltoun at Airthe, on the last fast, had some singular causes of the fast. The 1st, Was the sinful union: the 2^d, Was the encroachments of the civil magistrate upon the Church, in matters of fasting and thanksgiving.

I hear of several Ministers, since the Revolution, that have been guilty of terrible sins. Besides two fornications in thir bounds, a litle after the Revolution, ther was one M'Aulay that was guilty of incest; another, within this two years, M'Beath, hanged himself with his own horse-bridle, out of *tedium vitæ*, as was supposed; and several mar-

riages of adulterers, as Mr Riddel ; and fornicators, as Mr Elder, both in the South ; and adultery, in Mr Laury. What need of the deepest humiliation for thir things !

This moneth, or in the end of the last, the young Laird of Blair dyed at Blair, to the great losse of that family and country. He was crushed in the matter of his marriage with C. daughter ; and people say this, and other things, cast him in a decay. He was [of] a mighty sweet temper, and free from blemishes in his life, but a stranger to any great exercise, till a litle before his death. He is the last but one of fifteen children. His mother is ane excellent lady, and though her life was bound up in him, yet she promised to be silent and as satisfied as might be, if the Lord would give her some evidence of his weelbeing after death. Some dayes befor his death, when he began to lay death to heart, he turned very seriouse ; spoke litle to any, but at lenth wan to solid hope and comfort ; and called for his father, and used much freedome with him, anent what sins and omissions of deuty he had observed in him ; and dyed very pleasantly.

In the end of this moneth, the Laird of Culen, in Air-shire, dyed. He hath had a gangreen in his tongue, and that for these severall moneths all means and physitians from England have had noe success. It fell off peice by peice, and his body macerated, and at lenth he dyed. His distemper hath been very singular ; and before his death, sometime, I heard this accompt of him, that he was a very forward persecutor in the late times. If I have not forgotte, he had a troop of horse, or a company. Ther is one story that is told, with some air of certainty, that when going with some souldiers in Carrick, searching for intercomuned persons, ther was a godly, honest man, M'Curry or M'Quirry, at his plough upon the way-side, as he traveled ; and he called him to him, and interrogate him upon some of the then ordinary questions ; and he not answering them, or not to satisfaction, he ordered his men to shoot him ; and when he sought a litle time to pray, he would not allou of it. M'Quirry said he was mistaken if he should win [out] of the world without some remarkable judgment ! And soe was shott in cold blood.

Aprile 24.—This day, being at the Shotts, and discoursing with Mr Law the Minister, he tells me that the sermon was in the west end of the Church yeard. [He] lett me see the end of the Craigs, to which it's said Mr Livistoun went upon the Munday morning befor he preached, as the tradition is. Another should have preached on the Munday, but he fell indisposed. It was the Lady Culrosse who was there, that had special intimacy with Mr Livistoun, and put the Ministers upon imploying him. The Minister's name at that time was Mr Home, a man of an easy temper, and no persecutor. The Lady of the house of Hamiltoun had done some particular kindness for the Minister of the Shotts; and Mr Home, it seems, yeilded soe farr as to allou her the naming of the Ministers he should have with him at the Communion, Mr Dickson, Mr Bruce, &c.; and they all came with the Lady Culrosse, and a great many other Christians, at the Lady's invitation, who was herself ane excellent woman. That he hears the particulare occasion of the first sensible motion among the people was this: In the time of Mr Liviston's sermon, ther was a soft shouer of rain, and when the people began to stickle a litle, he said to this purpose, "What a mercy is it that the Lord sifts that rain throu these heavens on us, and does not rain doun fire and brimstone, as he did upon Sodom and Gomorha!"

This night, Mr George Barclay tells me that he discoursed Mr Livistoun himself, in Holland, upon this Communion; and he told him that he was much a stranger to all the Ministers there: That the Lady Culrosse was the person that put the Ministers upon him, the Minister that should have preached having fallen sick: That it was somewhat that, incidentally, he spoke that gave occasion to the motion among the people; and Mr Barclay repeated the words above, and Mr Livistoun added to him, "Brother, when you are strongly pressed to say any thing you have not premeditated, doe not offer to stope it; you knou not what God hath to doe with it!"

Mr B[arclay] tells me that he was Mr James Wood's scholar at St Androuse. That Mr Wood recommended Bucan very much to his scholars, and desired them to endeavour to be weel-founded in a systeme, before

they medled with contraversiall writtings. He told him that he himself had read controversy too soon, and was once corrupted with it. (He was once Arminian in his principles.) Mr B[arclay] tells me that he heard Mr Wood was very negligent and idle the first three years at the Colledge, but the fourth he took up himself, and read very clossely. He was a most painfull student all his dayes.

Mr Barclay was once taken, when intercomuned, and put in the guard-house at Edinburgh, when he lap out at a windou, and left his cloak, and gote down a crosse, and leaped the toun wall. He was another time singularly preserved, when obliddged to ride throu Berwick, (there wer some companys of souldiers looking after him and others,) by an extraordinary shour of rain, which before he had been desiring and wishing for, as the only outward mean could preserve him. The rain was soe great, that noe body almost could look out, and he rodd throu the toun and none ounded him. His briskness and courage did him much service in his wanderings in the late times.

He had very sad apprehensions of the mischeifes of division in this Church. Among other things, he remarked that it marrs the success of the Gospell very much; and that between the [16]38 and [16]48, especially after the [16]43, the Gospell in Scotland had very remarkable and universall success; and after the [16]50, except in some particulare places, and these generally where the heats came not in, or at least to any hight, the Gospell had very litle success.

He remarked, that ther wer twenty-three or twenty-four Parish Churches within four miles of the Kirk of Uphall, where he is Minister. I doubt if there be any place in Scotland that can say soe much!

May, 1710.—I find that the Harleys, that live in Cottmuir, are the authors of “The Burning Bush,” “Smoking Flax,” and some other of these virulent papers. I heard an accompt of them, that I cannot nou fully recollect, from James Wilson in Douglass. The Spritts wer part of John Gibb’s follouers, and they wer marryed to the Harleys; the father to one of them, and the son, I think, to the other. They pretend to great revelations, and that one of the Spritts was to bring forth a son

who was to deliver the world, and this Church in particular ! They are dreadful cheats ; they pretend to fastings, and yet eat in secret. Ninian Oliphant was proselyted by them for a week, and made to fast three dayes ; and at lenth he discovered them eating in secret, and left them.

Mr John Logan (once Minister at Kilmadock) tells me that it's certain there was one M'Roy, a Highland woman, that fasted seventeen years, as to what any body could see. He called for her, made her take a little broath, which shee presently vomite. Shee was seven years, or thereabout, in the parish where he was Minister, and that never one sau her tast meat or drink ; that shee said shee gote this after a sickness shee had. Shee could not read, was ignorant, blameless, and yet *malæ famæ* for a witch. She was a Highlander.

I have it from very good hands, Lieutenant-Colonel Erskine and Mr Allan Logan, who wer frequently with him, that the late Earl of Kincairdin did fast forty dayes and nights after he turned Burrignianist, [and] lived several years after. He was very loose before he turned to these errours ; and after a-whiles being in them, he turned loose again, and dyed in a very odd manner. Many thought him possessed. He would have uttered some of the most dreadfull blasphemys that can be conceaved, and he told somthings done at distance, and repeated Mr Allan Logan's words, which he had in secret, and told things it was impossible for any body to knou.

I hear from good hands, that Mr James Kerr, Minister in the Presbiterie of Jedburgh, was ordeaned Minister the year before King James the VI. dyed, and continoued Minister of that place, except for the time of Episcopacy, till the year 1694, when he dyed. He was seventy years a Minister—a rare instance.

I find some that favour the memory of Oliver Cromwell excuse the acting of Cromwell in this Church ; and say, they wer out of kindness. That he would not suffer any more Generall Assemblys of this Church to sit after [16]52, becaus they would have deposed one another ; and the rent would have still encreased. That he indyted fasts and thanksgivings himself, and prescribed the dayes and causes out of a regard to

the peace of the Church ; because, as he thought, the Protesters and Resolutioners would make each other causes of their fasting.

I hear, from very good hands, that Bishop Burnet is very regular, when at home, at Sarum. In his family he hath family worship, morning, at noon, and evening, in his house, and generally he prayes himself ; besides, all in the family must attend morning and evening service in the Cathedrall. I am told, likewise, that he hath severall large Collections relative to the Church History in Scotland, and the continuouation of the History of the Reformation in England, ten or twelve folios in print, ready for the presse, which he will order to be published when he dyes, but never till then ; and therin he will use the greatest of freedom, in matter of fact.

I hear that the Lord's Prayer was generally used in the Kirks of Edinburgh till the year 1649, and read Forms of Prayer till the 1647. In the 1648, in stead of these, evry afternoon the Ministers went in, by turns, and prayed, and caused read two chapters of the Bible ; and a litle after they turned it to a lecture that was used for some years after.

From good hands, that value and kneu Bishop Lightoun, I have it, that he and Mr James Guthry wer very intimate when he was a Presbyterian ; and before the turn, that ordinarily at Edinburgh they lay in the same bedd together : That he was very proud in his temper, for all his pretended humility, and could not bear the least affront and contradiction : That he was lax in his principles anent the Divinity of Christ, and upon the matter ane Arrian : That, when Principale at Edinburgh, he used to retire frequently to the room that is nou the High Library, and cause his servant bring him a choppen of ale and a bitt of bread, and had nothing with him but a Bible, and closed him in for forty-eight hours, and ordered his servant to suffer none to come to him, nor come himself, till the end of two dayes ; and he used to say to him, “ If [I] dye before you come, see that I have a Christian buriall !” This he was frequent in. My relater had it from his servant, who dyed not long agoe.

In converse with the late Lord Advocate, Sir James Stewart of Guters,* anent the act of Parliament abrogating Patronages, and declaring the share of Heritors and Elders in what is now termed Calling of a Minister, he told me that he did draw the act; there were with him two lawyers; and there were three Ministers advised with, Mr Gabriel Cunningham, Mr Hugh Kennedy, and Mr Rule. He tells me that their designe was to bring the matter of settling Ministers as near the ancient primitive *χειριτονια* as the circumstances did allow of this time. That they were carefully cautious not to bring the Heritors and Elders in the Patron's room, in the matter of Presentation, when the Patrons were abolished, which in his judgment had been as great if not worse slavery, and an establishing I don't know how many Patrons in the room of one; and therefore they were very careful to abstract from the word "present," which might have imported somewhat like this, and of desing put in the word "propose" in its room. That he wonders to see Ministers and most part of persons confound their two, and suppose that the Heritors and Elders are now in the Patron's place, when they only are to propose, and the people are to approve; or, if they disapprove, give their reasons to the Presbitry, who are finally to determine in the matter. The Presentation was entirely abolished, either in one person or in many, and the choice lodged in the hands of the people, at the determination of the Presbitry. He adds further, that when the draught was read in Parliament, Sir William Hamiltoun, afterwards Lord Whitelaw, speaking on it, said, he liked the draught well enough, but would have somewhat added; "for," says he, "what this Parliament abolishes, another Parliament may establish;" and, therefore, he proposed that a barr might be put upon any restoration in time to come. After a little reasoning upon the way of doing it, it was agreed it could only be by way of renunciation, for an equivalent determined by the Parliament, and the Patrons obliged to take that; and so the act was remitted back to the same persons to cast to this clause, which they did in the terms it now stands in, and brought in the six hundred marks, to be paid by these that are in the cess-roll, as the most obvi-

* Corruption for Goodtrees.

ouse rule of payment, but never dreamed the making of the cesse-roll any standart for votters in the matter of a Minister, but designed it only for the payment of the six hundred merks ; and it had noe relation at all to the former part of the act anent the choice of a Minister, which they designed for to run, as Presentations might be intirely out of dore, [and] the people's voice, as much as might be, might be had in the choice.

The same person told me that one Mr Foulmer in England (he preached the first anniversary, or second, of the 30 of January, upon 1 Sam. xxvi. 16, " You are worthy to dye, because ye kept not the Lord's annoynted ") was the first that did make him to encline to think the one thousand years would beginn with the personall appearance of Christ to judge the wicked, and to destroy Antichrist with his personall appearance and the brightness of his face. He thinks the day of judgment will then begin : That the Church will grou still lower and lower till then, " for when He cometh, shall He find faith in the earth ? " That Christ must reign till all his enimys be made his footstool, and bring them down himself : That he comes again to receive his kingdome. To this, likewise, he refers the Parable of the Virgins, and insists much upon 1 Cor. xv. 23, where his coming he understands of the beginning of the one thousand years ; and ther is a vast space between that and his delivering the kingdome to his Father, v. 24. He told me that he heard Mr Foulmer very peremptory in a sermon about it. He told them he was ane old man, and would not see it, but there wer some there that would not tast of death till the Son of Man came in his kingdome.

In speaking anent Jonas, the prophet, he reaoned him one of the greatest and most famed prophets under the Old Testament, though we have none of his prophesys but a short book. He insisted much upon that, " according to the prophesy of Jonah the son of Amittai, " who he alledged was the same, and that he was famouse and knouen throu all the East, otherwise he cannot under[stand] hou the Ninivets and their King should presently be soe much agast when he came among them.

He alledged that noe oaths did bind any longer than the people's re-

presentative in Parliament did impose them ; and, by this principle, obviat all the objections against the Oath of Abjuration : He alleadged that when the Government altered, all oaths naturally ceased, otherwise there could noe oaths be taken by frontier places in a state of warr.

That when ther are pretenders to a succession, and a line ends, it hath been the practise of many places, Romans, the Switzers, the Hollanders, to alter the form of Government, and soe put ane end to all their pretenences. All these places turned to a Republican frame.

That Dr Rule gote a call in the common form from the councill and magistrates of Edinburgh from one Church where he had been called to at first ; and he compleaned of it to the Presbitry as illegall, and that he could not goe into [it,] as being ane Erastian transporting of Ministers by the magistrates and councill, without the people and Presbitry, and soe came from *non habentes potestatem* ; and for anything I knou, this is still the custome and use in Edinburgh.

Mr Webster tells me he had it from good hands, that Mr William Guthrie was converted when a student at St Androuse, under Mr Rutherford, by a very incidentall sentence at the close of some of his publick lessons ; wherein he was pressing his scholars to mind religion ; “ but,” sayes he, “ I fear all these things may be lost labour to some of you (or to that purpose) that hear me, who may be strangers to grace, and yet think you have religion !” This sank very deep in Mr Guthrie, and he turned very melancholy ; and his father coming to see him, he observed the change, and said to Mr Rutherford he had sent his son to be a scholar, and he was like to turn a dolt ! “ Noe,” sayes Mr Rutherford, “ he will, if I mistake not, be the greatest credite ever your family had !” I hear, likewise, that his peice upon the Saving Interest was much valued by Queen Mary, and by her means translated to French ; that A[rch] B[ishop] Tilletson commended it as one of the best written books ; that Dr Ouen almost still [*i. e.* always] carryed it about with him.

I am told that Mr Rutherford was Professour of Humanity at Edinburgh, and very much esteemed there. There was a particulare act

made that he should take the dore of P[ro]fessor] of Philosophy that wer admitted after him, though noe other after him was to have that allowed them. I suppose it was when in that station he fell into fornication.

The rumore of the invasion is continoued this moneth. *Vide* Letters from the Assembly.

The Assembly closed very harmoniously on the 11 of this moneth. The accompt of it, *vide* Letters.

That The Modest Apology for Mr M'Millan is writt by a club. The Lady C., once a sweet singer, her son, with Doctor Pitcairn, and Arnistoun, were the composers of it.

• *May 18.*—This night, after nine very litle, two or three of my family and others sau a signe come from the west to the east, much lighter than the moon. At first sight they took it for the moon; its head, that went eastward, was, as they say, round like the full moon, and it had a tail like a sword about two ells. It did not last above two minutes; it went just behind some black clouds near the horizon.

I hear when King James heard that Dr Balcanquell was gone over to the Synod of Dort, he said, It was better he was there than with his whores at London, or in England!

• I hear the appearance in the heavens hath been observed by a great many hereabout, and all over this country. It was ovall or oblong in the head, like the shape of the lou of a candle, and its tail about two ell long. It came from the south and went to the east, along the side of the heavens. Its light was fully as bright as that of the moon, and it continoued six or eight minutes. The moon this night appeared within litle more then twenty-four hours of her change.

The Commission mett last week, and appointed a Committy, mostly out of Perth and Angus, to visite the bounds of Sutherland and Rosse, and repress Popery therabouts. Mr Elder's bussiness was long debated, and the attestation of physitians taken. They agreed that a child might be born and live in the fifth moneth, which they make near six

lunar moneths. On this the Commission allowed Mr Elder's oath of purgation that he was free of his wife before marriage. This is all I hear they have done.

This and the last moneth we hear of a very sad apostacy from the Protestant interest abroad. The young Prince of Saxony is turned Popish, with an eye to the Crown of Poland, and the making it hereditary; and they say he is to marry one of the Archdutchesses. The Duke of Woltenbotle, an old man near seventy, is turned Popish, after he had written against Popery, and that in order to be made Archbishop of Colen; and it's feared his sons may follow his example.

The author of the Tattler is one Captain Steel, a Scotsman, at London.

I hear the Queen hath given the sanction to the Assembly's fast; and Queensberry and Sunderland have writt signifying soe much to the Moderator of the Assembly; with repeated assurances of protection according to law, and recommendations of moderation to them.

This moneth the armys are come very near each other, and we are in expectation of a battail. The French plenepotentiaries still remain to see the event. Marlborough and the French seem to fight very unequally; for if the Allies happen to losse, it retrieve the French affairs perfectly, and I suspect may bring over the Pretender, and the Duke of Berwick, who is now made a Duke and Peer of France, an honour few strangers have conferred on them; whereas, if soe be the Allies gain, the King of France hath little more to losse than he hath lost, and will certainly clap up a peace and singe the præliminarys.

There are great efforts to get in a Tory sett in to the Ministry in England. This is the fruite of Sacheverell's bussiness. There is a talk of the Earl of Anglesea's coming in, in Sunderland's post, but I hope it shall not hold.

The Queen, they say, has given a flatt refusal to addresses to bring in Torrys, and dissolve the Parliament; and said she was very weel served by her Ministry and Parliament. The addresses, the last moneth and this, are very impudent.

* *June.*—In the beginning of this moneth, and the close of the last, I

have been at three Communion, Mearns, &c., where there is a remarkable in-drink* of communicants ; only four [Tables ?] in one place where ordinarily ther wer double that number ; particularly at the Barrouny, though Glasgow was not with them, ther wer fourteen Tables, whereas, within these feu years, I have seen as many almost when the toun had it at the same time ; and, which natively folloues, the Collections for the poor are very inconsiderable, particularly at Carmunnock, the whole four dayes ther wer but thirty-eight pound or thereabout ; whereas, some years since, they would have had more on a fast day. †

In the beginning of this moneth Mr James Hay, Minister at Kilsyth, dyed of the gravell. Mr William Blair, a long time Regent at Glasgow, dyed a litle before him ; and Mr David Blair, one of the Ministers at Edinburgh.

I am told that since the last act of Parliament in Ireland, their publick Masses are all down, the Preists being obliged to take the Oath of Abjuration before they can publickly officiat, which they will not doe ; and generally the Papists come in to the Dissenters' Meetings. "They won't goe to the Church," they say, "because they have put away their Preists from them."

We hear a pestilentious distemper is breaking up in France, which will effectually bring about a peace, if it hold.

In the end of this moneth, we hear Douay is taken. It hath been a very expensive and bloody seige, and hath cost us many men and much time.

Mr John Anderson tells me that he hath this from Lady Henrietta Campbell, who was in Holland at the time, that ther wer very great meassurs of a spirit of prayer in Holland at the time of the Prince of Orange's coming off. That it was a very remarkable mercy to his desing that he was put back the first time, for the French squadron was at sea, and would certainly have attacked him ; and throu some mistake their boats, and several other things necessary for landing, wer left behind

* Decrease, *inlaik*.

them, without which they could have done little, though they had gone forward.

This same person, that is my author's informer, tells him shee went with her husband to the shore side, when he embarked with the Prince ; and after shee came back shee slept but little that night : That in the morning after she fell to a slumber, and had this remarkable dream, which she communicate to the Countess of Sutherland and the Princess of Orange, who were much taken with it. She thought she was at the Fleet, and they came safe to the coast of England, and at the place where they landed there was a great high brazen wall before them. Shee thought they resolved to land, and when they were endeavouring to get over it, it fell all down before them in pieces. Shee could not but reflect afterwards upon the success of the expedition, upon this, as some emblem of that clear knowledge and the settlement of the Gospel, and the use making of the Scripture in opposition to Popery that followed the happy Revolution. This person is a lady of great piety and good sense, and no visionary.

That the Laird of Auchinbreak, being with his father-in-law, the Earl of Argyle, he was forfaulted. His friends kept out his house against Athol's men in the [16]85 or [16]86, for some time, and at length entered into a treaty with Athol's men, and surrendered the house upon condition that all the furniture, papers, &c., should be preserved, and they allowed to convey them safe to Lady Henriett Campbell. These terms they broke ; and instead of that they killed some of Auchinbreak's relations, garrisoned the house, and rifled all in it. The commander of the party, after he had taken away and destroyed most of what was in the house, he cast his eyes upon the Charter-Chart, which was of a very peculiar make, and very curious. He broke it open, and turned out the papers on the chamber floor where it stood, and sent away the chart for his own use. After all was thus disposed of, there were a party of soldiers lay in the house, I think eight or ten weeks. After the Revolution, when Auchinbreak came home, that house was just ruined, and open to every body. He went not to it, but to another. After they had been some time there, Lady Henriett inclined to go up to it, and told him

she would have him to send up some to see for his papers. He told her that noe doubt they wer all destroyed, and acquainted her with the fore-mentioned accompt. She answered, she would goe up and look after what was done to the house. When she came, she found them all lying in a heap on the floor, and shee caused put them up in several trunks, and cary them to Edinburgh; and when they were looked throu, there was not one paper of value awanting, though they had lyen open for near four years; which shee said she thought was a token of God's favour to that family, in outwards.

In the year 1703, this same Lady Henriette Campbell was, with her brother, the Earl of Balcarras, at his house. He, with these of his kidney, wer then very active in adressing the Queen and Parliament for a Toleration, and they used all means to procure a multitude of hands to their addresse; and this was one: They made many belive that it was quite another thing that they wer subscribing than it was, and read it otherwise than it was really writt; and by this means gote many weel-meaning people to subscribe it. The Earl caused his manager of the addresse bring it to L[ady] H[enriette,] and told her such and such persons had subscribed, and pressed her much to doe it; and she said she would subscribe nothing till she heard it. He read it, and it was pretty smooth. She desired it to read herself, not from a jealousy, but really to ponder it. This would by noe means be granted, which made her suspect. Shee found means to get a sight of the adresse, and shee found it perfectly another thing than was read to her. She reproached her brother with this base dealing with poor people. He begged shee would not discover it, but shee told him, unlesse he would stope it, and tear it, shee would; and upon his refusall, he [she] acquainted the Minister of the place with it, who upon the Sabbath did very fully lay out the cheat to the people who next came in, and compleaned they wer abused, and threatned to send a counter-addresse, with ane accompt of their treatment, to the Parliament. This, with the thing's spreading, marred that addresse effectually, and bredd a great breach between the Lady and her brother for two or three years.

This moneth we are allarmed with great meetings among the Irish.

Near ten thousand of them assembled themselves together in a pretended pilgrimage to Saint Catherin's Well. It's said, likewise, a party of them came in by night, and pulled down some part of a monument set up for King William in Dublin. They seem in great ferment.

This moneth, Mr John Paisley's transportation to Glasgow from Lochwinnoch commences. His call is drauen, and it's put in his hands in the beginning of July.

* This moneth, ther wer some ill-disposed persons, said to be of the suppressed parish of Barnweel, in the Presbitry of Air, set fire to the neu Church of Stair in the night time ; but it was quickly smothered. The occasion was thought to be the bringing the bell from Barnweel to the Church of Stair. I have scarce heard of such ane instance of fire being wilfully sett to a Church.

* This moneth, Mr Patrick Crauford, Minister at Dally, dyed after long tenderness. Mr John Laury, at Afflect, [and he] dyed both in one week.

* This moneth, I am informed by good hands, that in the parish of Kilmacomb, the thunder broke upon a house, where all the family wer sitting about the fire ; tare down part of the house, and came down directly upon the fire, and scattered it throu the house, without any hurt, except one child who was a litle burnt with some of the fire it's being scattered out on it.

* I am told by good hands, that the Earl of Eglintoun, commonly called Gray-steel, had a great veneration for Mr William Guthrie ; and when he dyed, as a respect of his kindness, he left him his oun horse, a very fine one, worth thirty or forty gineas. Mr Guthry refused him, as noe way usefull for him, and bestowed him on the Earl's son. I hear, likewise, that in Cromwell's time, when the Earl of Glencairn was in prison, Mr Guthry, among some others, came to visite him ; and Glencairn being in straits, in the prison, Mr Guthrie told him, that his Lordship was nou kepted from his oun, and if he needed money, he would advance him what he pleased, that lay in his pouer. The Earl did not see fitt to accept of it, but mightily resented Mr Guthrie's generouse offer. Afterwards, about the [16]63, when the Earl of Glencairn was Chance-

lour, and he had been at Eglintoun with his father-in-law, Graysteel, the Earl of Eglintoun did take a promise of the Chancelour to speak to Fairfoul, then Bishop of Glasgou, in favours of Mr Guthrie, which he very willingly undertook. When he came to Glasgou, he went up and sau the Archbishop, and at parting, he told him he had one favour to ask, and the Bishop answered, Any thing [that] lay in his pouer to doe, he would doe it. The Chancelour desired him to spare, and noe way molest Mr W[illiam] G[utherie.] The Archbishop took it very short, and answered, "My Lord, that cannot be done. He is a turbulent, disaffected person," &c. The Chancelour said litle more, but came down stairs. At the stair-foot, the Lairds of Rowallan and some other gentlemen, that would not goe up with the Chancelour, wer waiting. Rowallan observed the Chancellour in a mighty commotion; and as he came down, the buttons wer springing off his coat and vest. "What is the matter, my Lord?" sayes he to him, "you seem to be troubled at some what." The Chancelour said, "Woes me," said he, "we have advanced thir men to be Bishops, and they will trample upon us all." ✕

In the end of this moneth, things begin to take a mighty change at Court. A neu sett of Ministry come in. It's but hints that yet we knou of this. It's talked that in winter last, and in the spring, ther was one Madam Masham, one of the Queen's Maids of Honnour, that had appeared very openly in favours of France, began mightily to come in credite. Shee is said to be a mighty favourite of Mr Harley's. As she rose, the Dutchess of Marlburrou began to fall; and one passage they tell, helped on this difference to a great hight. The Earl of Essex dyed, and his regiment fell vacant. There was a brother of Mrs Masham's, Collonell Hill, who sett up for that regiment, and his sister used her best endeavours to procure it for him. The Duchess Marlburrou was as hearty in opposing it, and influenced her Lord to be very high upon this point. M[adam] Masham prevailed soe farr as to get the Queen's promise for it. The Duchess, [Duke?] they say, came in to the Queen one day, and asked if her Majesty had disposed such a regiment? She told him she had given her word for it. It's said that the Duke answered,

“Madam, you have done me the honnour to make me your Generall, and I may pretend to knou who are fitt for what posts fall vacant, and am in case to give your Majesty advice in thir things as weel as any that have access to you !” It’s said that the Queen answered him, that when the armys wer in the feild shee intirely left the nomination of the officers to him ; and nou, in the time when there was noe action, it was very hard shee should not have one regiment at her disposall ! The Duke, they say, replyed, “Madam, is the matter retrivable ?” “My Lord,” said shee, “I have passed my word for it !” Upon which Marlburrou, they say, turned about and left the room, and took coach streight and went to his country house.

This, they say, put the Queen in great confusion ; and they talk that the Duke of Argyle came in, and did very much aggravate the carriage of the D[uke] of M[arlburrou,] and yet begged her Majesty might not be uneasy. “The D[uke] of M[arlburrou,]” sayes he, “is very fitt for the post he was in ; but since he had presumed to retire to that house her Majesty, in her bounty, had bestowed upon him, her Majesty needed not be troubled ; she had servants that wer in case to fill that post !” And offered her Majesty his service ; and said, if shee would give him orders, he would bring the greatest subject she had, and lay him in the Tour till he kneu better to cary as a servant ! Godolfine and Sunderland prevailed with the D[uke] of M[arlburrou] to come back to toun to-morrow, or very shortly ; yet when he came back, he stood stiff in that matter ; and that regiment was not disposed of till the beginning of July. The Parliament was then sitting, and the D[uke] of M[arlburrou] had that sway there that it was not judged proper to push things any farther. It’s talked likewise that Sunderland had some very disrespectfull expressions with respect to the Queen, that they would make her come in to their measures ; and there is a great grudge at Marlburrou, Sunderland, and Godolphine, as enhauncing all things into their own hands. Things continued at a stand till Marlburrou went to the Army ; and then his enimys wrought themselves mighty in, and agravated the carriage of M[arlburrou,] Sunderland, and that party, as disrespectfull to the Queen, &c. And Shreusberry came in, and the mighty ferment

anent Dr Sacheverell helped all on, with the daily adresses for passive obedience and non-resistance.

In the end of this moneth, Sunderland demitted the office of Secretary ; and Dartmouth came in, and hath taken in all Mr Harley's servants to the office who wer in about Mr Gregg's time. It's said that when Sunderland demitted, the Queen sent to tell him she was weel satisfyed with him, only shee was at this time necessitate to change hands, and offered to settle three thousand pound per annum upon him ; which he refused, and told that since he could not serve her Majesty and his country, he would not be burdensome to them.

July, 1710.—This moneth, the alterations at Court continou ; and it's said that Harley is at the bottome of all this, with a part of the Scots Nobility, Argyle and others ; and Queensberry is over to that side ; and they have a desinge to dissolve this Parliament, and pretend to call over Hannover to command the army, and sett up mightily in pretence for the Protestant Succession. Houever, this turn hath put all Europe to a stand. It hath marred the peace, and the King of France turns stingy, and hath recalled his Plenipotentiaries. It's talked ane invasion is designed in Scotland against the midle of Agust. The States, they say, interposed and sent over a Memorial to the Queen, wherein they commend her in the choice of her Ministry, and for assuring the bank that she would make noe further changes, and commending the Duke of Marlburrou. They talk of a very harsh answer that the Queen has given ; that this [is] a very high affront upon the Croun of England, &c. But this [is] thought by some to be a lye, made to encrease the flame.

The Jacobits are mighty uppish, and plainly say that this 1710 is just another 1660 ; and they talk of nothing but Resignation, Restauration, and Rescission, their three Rs. ; and they talk their King will be over, either by act of Parliament or invasion, by Agust nixt. They boast mighty, which I hope shall ruin their cause.

They speak of a prayer of Mr James Webster, that he should have

said, "The Lord direct our Queen ! Shee hath made one wrong step, the Lord keep her from another !"

This moneth, Mr M'Millan preached in the borders of Steuartoun, and preached against the fast that is to be kept by the Assembly the 13 of this moneth, as "the worst fast we have yet had," and that "the Church hath given up her right to the Queen, and she and the Ministers sup soup about !" He is not soe much folloued as he was.

The beginning of this moneth, Mr David Blair dyed at Edinburgh pretty suddainly. Mr William Mitchell, late Moderator of the Assembly, getts his Chaplanry to the Queen. The Toun of Edinburgh wer about to call Mr John Hamiltoun, in Straven, to Edinburgh, and sent West to the Dutchess of Hamiltoun ; but she being peremptory against it, [it] was dropped. Mr Linning and Mr Alston wer lited in the meeting of the Ministers, and Mr Alstoun caryed by one vote to be called to Edinburgh, but both wer dropped, and two other fixed upon.

In June, the Synod in Ireland mett. Ane accompt of which, *vide* Mr M' . . . letter.

Thir alterations at Court have stirred up some concern in prayer among several Societys ; and I hear my Lord Cullen, and some other gentlemen and advocats, meet for prayer weekly at Edinburgh.

This moneth, my Lady Eglintoun was brought to bedd of a daughter, which my Lord took very ill, and unchristianly. It's noe wonder God froun for this !

This moneth, Mr Patrick Simson, after the Tables wer over, fell a discoursing, and gave some directions ; and, advising them to be much in prayer, commended the Lord's Prayer, and concluded, they say, with it.

Mr William Love tells me that Mr John Paisley gave him this accompt of my Lord Pollock ; that when he was in the family, my Lord was at a meeting of the gentlmen of the shire, and falling into a debate with old Johnstoun, in passion fell out into ane oath by the name of God. It was not weel out till he left the company and came home, and shutt himself up in his chamber, would suffer none to come in all that night and to-morrou for a long time. At lenth his lady, being mightily con-

cerned, she sent Mr Paisley his alone to the dore, and he called and told he would break up the dore upon him if he would not open it. At lenth he asked if there was any body with him? He answered, "Noe." And then he opened, when [he] told him the accompt of what he had done, and with the greatest concern anent it, as what in him was the highest affront and reflection to religion; and in short the temptation did work soe farr, that he looked upon it as the unpardonable sin. Mr Paisley began to reason with him, and among others cited that place, "All sin and blasphemy against the Father and the Son shall be forgiven." He would not be perswaded there was such a place in the Scripture. At lenth, when he turned it up to him, it was very composing and satisfying. He made him pray beside him, and then he prayed himself with the greatest fervour, and after that took some meat, ane evidence of great tenderness. To-morro he went down to Houstoun, and after he had been some while with Sir Patrick, he asked him if he would goe over with him to see his brother Johnstoun? And told him their had been some difference between him and him, and he did not like to live in difference with any of his neighbours. "Noe," sayes Sir Patrick, "he wronged you, and we all sau that. Let him come and ask your pardon!" "Noe, noe," said he, "I will goe and visite him, and remove the difference;" and accordingly went over with Sir Patrick, and the matter was intirely taken up, and Johnstoun begged him pardon. Sir Patrick said, that he by this carriage gote a confirmation that religion was a farr more noble principle of acting than nature.

About the end of this moneth, I hear, there was a squable at Edinburgh between Sir Alexander Rigby and Baroufeild. Sir Alexander, when they wer talking anent the Pretender, said he wished he had taken the cape and gone to Rome, and then we would have been quitt of him! Upon which Barroufeild threu a glasse of wine in his face, and told him if he was wronged he might have reparation, and put his hand to his sword. Sir Alexander applyed to the Justice-Clerk, but could get nothing done.

Mr Thomas Lining told me, that he hath this accompt from good

hands, and was witness to part of it. Mr John Hepburn was a Preacher at the time of the Communion of Maybole, which was, I think, about the [16]81; and in the time of the Tables, the multitude was soe great, that there behoved to be another tent set up; and they came in to Mr Riddell, and the Ministers, with whome the late Carsland was, in a house, and sought somebody to preach. Some named Mr John Hepburn. Carsland opposed it; and when he was urged for his reason, he said, he was perswaded that man would doe much hurt to the Church of Scotland! At the Revolution, Mr Hepburn would not at all meddle with the putting out of the Curats, and keepest much abstract. A year or two afterwards, he began to set up for much strictness, and Carsland, meeting with him, said, "Sir, I perceive what nature your strictness is! You wer not strict when there was any hazard in it; but nou, when all is clear, and your strictness will cost you nothing, you set up for it."

He told me, likewise, that Mr James Renwick was one day closely purseued, and fled to Tweddail muirs, where he kneu nothing of the way, and was very farr from any house; and that between two mountains he quitte his horse, and lett him goe beside him, and lay down to pray, and continoued in that spote upwards of forty-eight hours, in prayer and meditation, and had the nearest communion with God that ever he had in his lifetime. He was in a perfect rapture all the time, and felt neither hunger nor heaviness all the two dayes and nights he was there. And after this, the third day, he took his horse, who stayed beside him eating all the time, and within a litle mett with ane honest man of his acquaintance, who took him to his house, and provided for him. At another time, in the muirs, he was purseued by the soldiers, and he fledd till they wer within sight of him; and he quitt his horse, and took himself to his feet, thinking to get in to some mosse, where they could not reach him. And just when he had quitt his horse, and they wer within veu, ther was a hole very near the high-way, out of which some stones had been taken, and it came in his mind, that that place might be his refuge; and accordingly he stepped down into it. They took his horse and his papers; and though the hole was perfectly open, and only just the deept of a man, soe that his head almost might have been seen, yea, they wer soe

near, that he heard the sound of the horses' feet, and their words one to another, yet they did not discover him, though they searched ane hour or two thereabout.

He likewise told me that Mr John M'Millan, when ordeaned at Balmagie, after the sermon, he was called up and asked the ordinary questions, he answered all very distinctly, till the Minister came to that, "Will you promise subjection to Church Judicatorys?" At that he pretended, or if it was real, it's odd, to faint, and not to be able to speak; and yet at the nixt question he was weel enough again, and answered it. Mr William Boyd took this disingenuity soe ill, that he presently left them in the time of the action, and took his horse and went off. The Presbitry either did not soe much observe it, or did not stope upon this incident, as reaoning him really bound by his being there, and not refusing subjection. His carriage since has evidenced the meaning of this.

He likewise tells me, that of late there are differences between Mr M'Millan and his party. They will have him to preach absolutly and peremptorly against hearing the present ministry; and that he will not doe. There is another story going; what truth is in it, I knou not, that his brother came in to the Presbitry, and offered, in his name, that if the Presbitry would receave him, he would come under any engagements they pleased. His brother is a plain countryman, and when the Presbitry enquired after his commission, he told them he had none, and they answered, that then his brother behoved to come himself to them and make this offer, and they should consider it. The countryman told them that his brother had bade him come, but he could not come himself, till he had assurance the sentence should be taken off, for if he came he would losse his followers, and if they refused him, where would he be then?

The Earle of Hyndford tells me that a litle commone craufot,* beat with great salt, is a soverain remedy for the toothach.

I hear the Queen signified her dislike at the family of Hannover, and

* The crow-foot, or "craw-taes;" the wild ranunculus.

propose to some, that the succession should be settled on the King of Prussia's second son ; but what truth is in this I cannot learn.

It is talked that Mr Harley is to come down to his son-in-law, Duplin, and use his influence to manage our elections of Peers and others, at the insuing Parliament ; but I doubt if the affairs at Court can allow him.

Mr Lining tells me that they have at Ardincaple a green, that whenever it's tilled, the person that orders it dyes before it be shorn. This has held in three of that family that tryed it. They have a house that was thacked with heather, in a morning, by a stranger with whom the Laird agreed ; and before twelve of the clock he ended it, and it would have taken several men some dayes to doe it, and he went off and was never more heard off ; and that it does not fail, and for many years since has not been thatched !

Agust, 1710.—In the beginning of this moneth, Ormistoun losses his Justice-Clerkship, and my Lord Grange, Marr's brother, gets it. This is a fruit of Marr's voting for Dr Sachevarell. The Earl of Cromarty's son, my Lord Royston, he getts Grange's place in the Justiciary.

In the beginning of this month, there is a *Capias* comes out against Mr M'Bride, Mr M'Craken, and Mr Riddell, in Ireland, for refusing the [Oath of] Abjuration, and they are forced to come over to Scotland. They tell a story that Mr M'Craken was taken by the messengers, and as they came by the Bishop's house, he craved leave to speak with the Bishop ; who allowed him to goe down his back stairs, and out at a back entery, and soe he escaped.

[*Agust* 2.]—The Presbitry sate the second of this moneth, where we debated Mr Paisley's transportation, and referred it to the Synod for decision. I was not soe much for this, as what I judged not soe candid ; and, considering we wer clear in our mind anent him, we should have given judgment in the cause ; yet I yeilded.

The same day the Commission sate. They debated ane article of the Assembly's Instructions, appointing them, as some alledged, to send up some to London, for applying [to] the Queen anent Popery, and the Oath

of Abjuration. It was worded in the Clerk's paper, "if they found cause." However, this was said by some to be inserted since the Assembly, yet it was agreed that it was not expedient to send any, while things wer in this confusion, because it was very uncertain whither they would have access ; and they had feu or none to apply to about the Queen ; and to move at this, it was thought, might weaken the hands of the Whiggs in England, and to make a noise about the Oath nou, would just strenthen the Jacobite reports that the Presbiterians wer Jacobites, they sent a commission to goe North, and another South, anent Mr Hay's bussiness, and Colonel Maxwell's.

In the beginning of this moneth, ther are a great many sad things falling out, and that a litle before our Communion. James Reid, in Carnwatherick, is killed by his horse near Glasgow. A boy, a son of John Biggart's, in Hagg-boues, shoot himself with a gun on the Sabbath day. He was about eleven years of age. Another man, about Killwinning, was killed by his horse. A drunk servant of Argyle's killed a man with his sword at Dumbarton : And a pleasant boy at Shaufeild's was drowned. All these within these feu weeks. I wish they may be made usefull to us that remain !

In the middle of this moneth, we hear that there has been a very warm debate in Councill anent the dissolution of Parliament ; and after warm words the Whiggs put their hands to their swords, and told the others that they resolved to defend their libertys with these ; but whither this hold or not, I knou not.

[*August 8.*].—On the eight of this moneth, Godolphin, these eight or nine years Treasurer, gives up his white staffe ; and the Treasury is put in a Commission, Mr Harley at the tope of them, and all the rest are knouen Toryes. This is a home-stroak, and the Treasurer is only supported by his remittances. Marlburrou abroad, and it's noe longer doubted but he will, after the Campaigne, demitt ; and the Parliament will be dissolved. And some talk that the ballance of votes, Whigg and Tory, will be upon the side of the Quakers, with whomsoever they joyn.

Of late they talk the Quakers are a litle disgusted at the Torrys, because they attach to the Tolleration act, which concerns them nearly; and they will joyn with the Whiggs. But there is noe doubt that the Quakers they have a correspondence with the Jesuits, particularly Mr Pen, and will act in consert with the Torrys.

We hear that the Earl of Rivers is sent over Envoy-extraordinary to Hannover. They talk that he is to enter upon a stricter allyance with Holland to cary on the warr. They talk that he hath orders to Marlburrou to come over to England, where the Duke of Argyle is to impeach him upon two articles—pocketting money that might have menteaned ten thousand men; and coming down to Holland, to procure the late Memoriall of the States anent the Change of Ministry. This is the Jacobites' neuse. It's certain Rivers goes over to make ane offer of the Captain Generall's place to the Duke of Hannover. It's thought he will not accept, because Prince Eugen will demitt if Marlburrou goe off; and the States of Holland, upon whom Hannover depends, will not hear of this.

This change in England has intirely broke off the peace. A great many of Scotsmen are concerned in it. Argyle is both picked [piqued] at Marlburrou, and his brother Yla, for refusing him a regiment; and Godolphin should have said to the Queen that my Lord Yla was not to be trusted with a regiment! The Earl of Marr was one of the greatest cronnie Godolphine had, till the matter of his pension, after the Secretary office was taken from him, came about. Godolphine caused drau it during pleasure; Marr expected it during life, which the Treasurer would not yeild to, and therefore they brake; and a litle after Marr struck in with Harley, and was in the first juncto that have sett up for this neu sett. This sett have certainly some of the Revolution party with them. Harley himself is a mystery, and a very great man. It is thought they will not aggree among themselves about posts. Argyle would have Marlburrou's place, and if Hannover refuse, it's thought that my Lord Peterburrou will gett it; and it's certain that there are many Jacks [Jacobites] among them; and if they drive matters, the

rest will not follou. Yet many of the leading Jacks, as Nottingham and Rochester, are not yet in, at least openly. It's said that they have already aggreed upon our Scots Peers that are to be chosen. There are but three of the sixteen that wer last chosen, and the rest are mostly Jacobites. The Whiggs in England are not apprehensive of the Commons. All our Scotsmen ar in thir neu measures among the Nobility, except the Squadron and Seafeild.

The Earl of Lauderdale dyed about the midle of this moneth, and there are many putting in for his places. Mr David Erskine, advocate, is made Lord of the Session, a cusin of the Earl of Marr's; and my Lord Balmerinno is made Master of the Mint.

They tell me that Secretary Johnstoun is in mightily with Harley, and that both of them are against the dissolving the Parliament; but I can not think it.

My Lord Kilmarnock tells me a passage about murder that has lately fallen out near Dumfrice, within the[se] feu weeks. There was ane English packman,* who was benighted near Dumfrice. There was a herd whom he desired to let him see the way to the nixt change-house, which he did; and he gave, [not] as he designed, a penny, but it was a halfpenny and a ginea. When he came home to his parents, they gote the ginea from him, and went to the change-house early nixt morning to return the ginea; and asked if there was a packman there? The woman told there had been one, but he was nou six or seven miles off. The countryman told his errand, and said, "Since it is soe, I'll take a drink off the first end of it,"—and offered to goe in. The woman said she would bring it to the dore. This made him jealouse somewhat, and he went in. The woman was all in confusion, and brought him a drink without a cap;† and when she went to bring the cap, and was pouring it out, three dropes of blood fell down on the table, warm; which marred his drinking. He went presently to a neighbouring house and gote a constable, and providentially ther was another with him. They came and

* Pedlar, one who carries a "pack."

† An ale-cap, or *quaich*,—not a cup.

searched the house, and found, in the room above, the body of the pack-man with eight stobs in it, and hidd beneath the bedd, but the room full of blood. The family wer seized, and are in custody till the Justiciary Court come. This was a strange Providence, discovering this dreadfull murder !

In the end of this moneth, we hear of the intire defeat of the Duke of Anjoue's army. That is like to have noe great influence upon our alterations at home.

September, 1710.—This moneth, we are evry week told that the Parliament will be dissolved, and Dyer bears that it is already done ; yet I find that it cannot be carryed by vote in Councill. Some say, about the midle of it, that it's voted in Councill, and they carryed it, and they desired the Chancelour Cooper to issue the writes, which he said he was willing to doe ; but begged the matter, being of importance, they might subscribe their votes and warrand ; which they declined to doe. Some say, that the Parliament won't be dissolved till ane expresse be returned from Spain, and ane answer from Hannover. Others think the Queen delays it till the adjournment day, and will doe it by her prerogative. It's feared that many of the old Members are intrigued with, and it's said the Whiggs nou desire the dissolution of the Parliament. Noe body knoues what to say. Intrigues are carrying on for neu elections. It's said the Quakers will joyn the Whiggs in their votes ; many of the Leutennants are altered throu England. The Duke of Ormond, they say, succeeds my Lord Wharton in Ireland ; and they speak of Rochester for President, and a through change of the Councill.

My Lord Pollock tells me that he hath severall times heard the old Earle of Dumfrice say, that he was imployed to cary the written papers of *Εικων Βασιλικη* between King Charles the First and a Clergyman, Dr Goodman, or some such name, that I have forgott, who was retired to some country place about Neucastle, or somewhere in the North ; and that he

belived they wer writtin by that Doctor, and he had some materialls from the King.

He tells me, that frequently he hath heard it from severall persons, that wer ordinary hearers of the French Ministers at Charentoun, that in that large Church ther wer noe peues, but just commone forms ; and all sate as they came, without any distinction. That in King Charles the Second's time, the English Ambassadour had a chair allowed him in one of the gallerys, or else in the body of the Church, till, by the Bishop's instigation, King Charles was instigated to discharge his Ambassadour to frequent the Protestant Church, because they wanted Episcopall Ordination ; and that the same was attempted in Bishop Laud's time, but was not gote throughed.*

This moneth, we have ane accompt of what happened, I think, in the last, seven young boyes at the University of St Androuse, and schools there, upon Friday the . . . , which was a great storm, went out to sea in a litle boat, to play them upon the watters. They lost one of their oars, and wer driven out to sea, where they wer without meat or drink full seven days and nights. They wer driven in the eighth day to Aberdeen. When they came in, they wer all alive. The physitians took a care of them. Two of them dyed within a litle ; the rest are all recovered. It's said the two that dyed they drank some sea-watter ; the rest, they say, drank their oun urine. It's said they came by ane English man of warr, who would neither take them in, nor give them victualls !

[*September* 20.]—About the 20 of this moneth, the Earle of Hyndford dyed at Edinburgh of a flux, and a complication of distempers. He was treuly on the Revolution foot,† and has made much since the Revolution. He is a very great losse to that country-side, and to some of his relations in particular.

About the same time, I spoke to Mr Patrick Simson anent his saying

* Thoroughly completed.

† On the basis or footing.

the Lord's Prayer, at his Communion in June last. He gave me this account of it ; that after the Tables, he took occasion to observe, that there wer three things that had Christ's name particularly given them : The Lord's Day, and the Lord's Supper, and the Lord's Prayer. After he had spoken a while on the former two, he spoke a litle upon the use of the Lord's Prayer, and first repeated it, and then prayed over the different petitions, with pretty large enlargments upon each of them. When I enquired into the reasons, he told me that about the 1652, talking with Mr David Dickson, at Inverary, Mr Dickson remarked to him, that ther wer three things wherein all that bear the name of Christians had communion, and agreed in point of doctrine ; the Ten Commands, and the Lord's Prayer, and the Apostles' Creed, commonly soe called. My relation asked Mr Dickson, Why, since the saying the Lord's Prayer was a token of communion with the whole Christian Church, they had lett down the use of it ? Mr Dickson made him no satisfying reply, but only that it had been abused, and the use of it was never discharged. He tells me, further, that at the Assembly . . . when Sir Heu Campbell of Calder's book upon this came out, there was a Committy of Ministers that considered the matter of the use of the Lord's Prayer in publick ; and, considering the times, judged it proper to end in a generall recommendation of the Assembly's Directory, by that Assembly, which was all they did. He told me that for severall dayes before his Communion, he had a strong impression on his spirit, once before he dyed, to testify his communion with the whole Christian Church, by the publick using of the Lord's Prayer : That he was nou 82 years, and many of the young Ministers might have it to say that they never heard this Prayer made use of by the old men, and make this a further excuse for the totall disuse of it ; which he thought was a fault, though he was against the abuse of it.

This same time, Mr Patrick Simson told me, that he was alloued to goe in with the Ministers that went in to conferr with the Marquise of Montrose, the day before his death, and was present at the time of this conference. His memory is so good, that although it be nou sixty years

and more since it was, I can intirely depend upon his relation, even as to the very words ; and I set it down here as I wrote it from his mouth, and read it over to him :

[*Conference with the Marquess of Montrose before his Execution.*]

“ In the year 1650, the 20 of May, being Munday, the morning about 8 of the clock before the Marquise got his sentence,” &c.* [It concludes thus :] ‘ I cannot, for all the reason and conscience in the world !’ This last expression is somewhat short ; but my author tells me he remembers it distinctly, and the Marquis had thir very words, neither more or lesse. This is ane exact copy of what I took from Mr Simson’s mouth.

“ September 19, 1710.

“ Ro. WODROW.” †

“ He tells me further, that on Friday or Saturday, Mr David Dickson was with Montrose, but gained noe ground on him. That the Parliament would allou him noe knife nor weapon in the room with him, least he should have done harm to himself. When he heard this, he said to his keeper, ‘ You need not be at soe much pains. Before I was taken I had a prospect of this cruell treatment ; and if my conscience would have alloued me, I could have dispatched myself !’ After the Ministers had gone away, and he had been a litle his alone, my author being in the outter room with Collonell Wallace, he took his breakfast, a litle bread dipt in ale. He desired leave to have a barber to shave him. This was refused him, (my author thinks on the former reason,) when Collonell Wallace told him from the persons sent to he could not have this favour. My author heard him say, ‘ I would not think but they would have alloued that to a dogg !’ This same day, between 10 and 12, he was called to the barr, and got his sentence to be hanged and quartered ; his head to remain at Edinburgh, one quarter to Glasgou, another to Aberdeen, &c. When he got nottice that this was to be his sentence,

* A duplicate of the paper, which has been inserted pp. 160—163, here follows. It is of course unnecessary to be repeated here.—*Editor.*

† What follows varies considerably from the conclusion, pp. 162, 163, of *Analeeta*, vol. I.

either in the prison, or when coming from the barr, he said, ‘It becomes them rather to be hangmen, then me to be hanged!’ He expected and desired to be headed; but on the morrow, Teusday, May 21, he was hanged.”

Mr Simson tells me, he was at Finwick with Mr Guthry* that day the party came to dispossesse him of his Church; and stayed with him, as he did frequently, all the day and night after. On the Wensday before (my relator supposes under the veu of this) he kept a Congregationall fast at Finwick, (it was about June or July 1664.) His text was, “Thou hast destroyed thy self!” And on the Sabbath he preached upon the other branch, “But in me is thy help.” He began between four and five in the morning, [and] did not lecture, but preached twice, and had an intervall betuixt them. He dismissed about eight or nine. As the people went away, they mett the souldiers and the Curate. He was Curate of Calder, within four miles of Glasgou. The Bishop had some difficulty before he could gett one to intimate his sentence of deposition. If his memory fail not, he thinks his name was Milne. He came in with the Commander of the party to the manse, and intimate the sentence of deposition to Mr Guthrie; and then the conference (that I have in write) passed betwixt them. Mr Guthrie called for a drink, and craved a blessing, and drank to the Commander. My author does not remember that he heard Mr Guthrie denounce any threatning against the Curate, though it might be, and he not hear; for he was but in the room above them. But he tells me it’s certain that the Curate never preached more after he had been at Finwick, but dyed within a fourteenth-night of ane iliack passion; yea, his wife and all his family, several children, dyed within a year or lesse after he had been about this work. After he had intimate the deposition, he went in to the Church with his souldiers, and preached not a quarter of ane hour, and had none to hear him but his guards, and some children and boyes, who made a great disturbance. Mr Simson tells me, he minded a remark Mr Guthry had that morning upon the

* This is partially reported in a former part of this volume.

words. He observed that in the Hebreu the particle “in” is twice repeated, and it runs, “in me in thy help,” or “in in me is thy help ;” upon which he made this turn, that it was as if God had said, “all that is in me is in or for thy help ; and all that is for thy help is in me !”

“ Mr Guthrie told my informer, that the then Chancelour Glencairn sent him word that he advised him to quitt that place without resistance, the first fair opportunity he had ; for if he did resist, or they could gett any thing to lay to his charge, he nor all his moen* could not save his life ; for they would bring in Mauchline-moor, and all the work long since, upon him.

My author remarked this peculiar in him by† all men ever he conversed with, that lett him be never soe merry and sportsome, yet when ane occasion came about of going about immediat worship, he was instantly in a spiritwall frame, as much as if he had been come from the most seriouse work ! I never kneu one I remarked this temper soe much in as the late Mr Dunlope, Principale. I have many times wondered to see him in the midst of his sports and projects about the Colledge, Caledonia, &c. ; whereon he would have been as intent as a man could be. When a drink came in, he would have presently been in the most melting frame that could be. The only accompt I can give of it in them both is, that they acted from spirituall principles in their common actings. One day, upon the road with Mr Guthry, Mr Simson, or his wife, when he was singing and very merry, asked him, “Does those merriments and sports never breed you challenges ?” He answered, “Ay, they make me shed many a salt tear in secret. But this I can say, that if I be seriouse two hours together, and without some diversion, my gravell comes on me !” “But,” says Mr Simson, “doos not your people offend ?” “Noe, noe,” answered he, “they are blyth that I dou‡ doe it !”

It was remarked by some, that it was weel ordered that Mr Guthrie dyed in Angus, for his Congregation would have idolized his grave if he had dyed among them at Finwick. He was very authoritative in his oun Church. If whom he called came not streight to the Table, he

* Influence, interest. Fr. *moyen*.

† Beyond, more than.

‡ Can.

would have turned them immediately out of the Church, at a Communion. At Egilshame Communion, ther was a woman that had offered to come to severall Tables, but still went back ; and after the last Table was served, she came and sate down at the Table. Noe more, it seems, came but she, and he would not give her the elements, but raised her from the Table, and ended the work. Mr Simson tells me, Mr Guthrie seldome or never used any doctrinall excommunication, or debarring from the Table at his Communions.

Mr Simson tells me, that the first 29th day of May that was kept was either the Wensday or Thursday betwixt the Marques of Argyle's execution and Mr James Guthrie's. That the Sabbath before it was Inshanan Communion, where, I think, on the Monday, my relater was to be imployed. The Marquis caused acquaint all his freinds in the West, that Munday was to be the day of his execution, and desired they might sett it apart for prayer and wrestling upon his accompt. Mr Simson counted himself as much concerned as many, being four years in his family ; and being to be at Inshanan upon Munday, he retired the Sabbath night after sermon, and spent from four to ten his alone. He tells me, that with a pouer he scarce ever felt the like, eight or ten times that petition was born in on him at different times, " Lord, say to him, ' My son, be of good chear, thy sins are forgiven thee ! ' " He did not much nottice it till afterward he sau his speech, and heard the accompt that both others had been put to wrestle for the same, and the Marquise found that place come in to that clearness, as he said it was the sealling of his charter ;* and then he was confirmed this was of God. To-morrou the Earl of Eglington came to Renfreu, and pressed the magistrates to see that the 29 of May should be exactly kept. Just as Mr Simson came from Inshanan, they sent to him to acquaint him of what the Sherriff had laid on them ; and to entreat he might doe it. He told them that when he kept Christ's Birthday, he should think upon keeping the King's Birthday ! That the keeping of Anniversary Holy dayes was against our Covenants,

* See *Analecta*, vol. I. p. 164.

and a head he thought he had clearness to suffer [for ;] and to-morrow, his ordinary preaching day, he preached against the keeping of it ! He told them likewise that he hoped he might apply the passage of Aaron to himself, in some respect, that that day one whom he had a great value for was killed, and such and such things had befallen him, and his heart was not up for rejoicing ; and if he should doe it, should it be accepted ?

Mr Simson tells me, that Mr Guthrie was very inclinable to think that most part of infants baptized, that dyed in their infancy, and lived not to reject the Gospell Covenant that had been made at baptisme, wer saved. He said, that unlesse ther was a rejecting of the Baptismall Covenant, God very seldom cast any of the Churches bairns.

September 20.—This day the Synod of Argyle make a proposall to the Presbitry for the annexation of seven or eight of our parishes to a new designed Presbitry at Greenock. Of which, *vide* separate paper.

About the end of this moneth, we have the sad accompt of Mr George Jamison's adultery, and some rumore of Mr Steuart in Galloway Synod his fornication. The Lord is letting thir sad things to fall out more frequently nou, among the ministry, than ever I kneu since the Revolution.

The end of this moneth, we have a very full accompt of two grand Revolutions, one in Spain, and another in England. After the Battail of Saragossa, King Charles with Stanhope marches to Madride, and King Philip retires with his family to the borders of France, and all things seem to goe against him. He losses evry where, and his affairs scarce seem to be retreivable. And in England, the Court is intirely changed, and the Parliament dissolved on the 20. My Lord Summers demitts, and Rochester comes in his room to be President of the Councill. The Earl of Oxford [and] the Earl of Warton demitt. Buckinghame comes in to Councill, and Mr St Johns is made Secretary in Mr Boyl's room, and Couper demitts his Chancelourship. There is not one Whigg I hear of but are out of post. Queensberry continoues third Secretary. Sir James Montague is turned out from being Solicitour or Attourney-Generall ; and Sir Simon Harcourt, Dr Sacheverell's great advocate, is brought in

in his place. I hear there is to be a generall change of the Sherriffs that are in the Queen's hands throu Scotland, that right returns may be made in the neu elections. Kilravock is turned out of Rosse, and my Lord Prestonhall, Cromarty's brother, is made Sherriffe. Marchmont is turned out of the Merse, and the Earl of Hume putt in. We hear that the Scotsmen at Paris are in frequent conferences with Mr Torce, and the Pretender is gone up from the army. If matters had stood in England upon the foot they wer in, certainly France had been at a lou passe, but nou our very prints bear he has all his hopes from England. We hear Hannover has refused the command of the army, in Marlburrou's room. The Lord overrule things in dependance !

* *October* [3,] 1710.—On the 3d our Synod met at Irvine. There was ane Overture agreed, recommending it unto Ministers to pray directly against the Popish Pretender, and for the Protestant Succession, and to lay out the danger of Popery ; and appointing, till the elections are over, Presbitrys to meet once a fourteenth-night for prayer, besides their ordinary meetings ; and to recommend it to Elderships and private Christians to meet. There was a fast proposed to have been appointed by this Synod, but it was not gone into ; and this recommendation for prayer agreed to in leu of it.

* Mr John Paisley's transportation to Glasgou was tabled before them, by a reference from our Presbitry, and ane appeal. The appeal was casten, [and] our reference susteaned, which was a favourable turn to the affair. We wer called in, and had our vote alloued. After papers read, Mr Paisley very pathetically laid out his aversion to this post ; and it caryed. The Presbitry of Paisley having lyen aside from voting un-animously, except three from Glasgou, "Not Transport."

* The bussiness of a neu erection of a Presbitry at Greenock, and another at Lusse, wer tabled, reasoned upon, and delayed till nixt Synod. I was appointed to gather and collect the papers anent the late Sufferings.

* On the 28th of the last moneth, Mr Alexander Orr, at St Quivock's, dyed ; and that is a neu breach in the Presbitry of Air, who have lost very many since the last Synod.

- On the 3d of October, Grizall Catcart, Lady Glenlee, dyed of a high fever, at Scarsburrou, whither shee went with her husband. It is a great losse, for shee was ane excellent gentlwoman, and might have been of great use in that country.
- I hear King William, a litle after the Revolution, when this present Dutchess of Hamiltoune came down from court, and had taken her leave of the Queen, took leave of the King ; and he, smiling, said, she was going down to take a care of the Kirk. She said, “ Yes, Sir, I oun myself a Presbiterian,” and offered to kneel to kiss his hand. The King presently suported her, and, as I think, did not suffer her to kneel, but said, “ Madam, I am likewise a Presbiterian !” This I have from one that was witness to it, and another good hand that had it from the Dutchess.
- About the [16]95, Sir William Cunninghame of Cunninghamhead was standing in the King’s room, the King and Queen present, Portland, and some others. The King cast his eye on Sir William and said, soe as he heard him, to Portland, “ I knou Sir William is a Scotsman, but pray, what part of Scotland is he ?” Portland answered, “ Sir, he is a West country gentleman.” The King, looking to him, touched his nose with his finger, and smiling, said, “ Sir William, I warrant you a great Whigg !” —and went out to his coach. Portland, in going out, said, “ Sir William, yon was as much as if the King had called you sweetheart !”

When Sir John [Lord] Stairs came over to Holland, and heard his son [Sir John ?] was made King’s Advocat, he was mightily concerned, and said to Mr Warner, “ It greives me to think that my son is in that post ! As for me, I can say, that I never had a hand in any of the lives that wer taken. I still absented myself from the Counsell, and other Courts, when I kneu these bussinesses wer to be before them !” His cariage, Mr Warner tells me, was most Christian, when in Holland, and he frequently mett with them for prayer ; and ordinary once a week, and somtimes oftner, kept a private fast in his family.

I am assured by a good hand, that had it from Mr George Lang, who

was employed, that Sir George Maxwell of Pollock, a litle after Mr Guthrie's execution, hearing his relict was in want, called for Mr George Lang, his Chaplain, and told him that he was mighty uneasy since he had heard Mrs Guthrie wes in straits, and he had litle money by him ; but took out a purse of gold, most of it old Scots coins, of which he was very curiouse ; and told him he had rather have sent, if he had had it by him, twice the value of it in ordinary money, but he could not, and would not delay ; and gave it him, and sent him in to Edinburgh expresse with it, and a letter to Mrs Guthrie. It was to the value of five hundred or six hundred merks. Mr Lang went in by Glasgou, and knouing Sir George's curiosity, though without his warrand, he borroued five or six hundred merks, and left the gold in pledge, caryed in and delivered the money ; and within some time, when Sir George gote money, he told him, and to his great satisfaction releived the gold.

In the beginning of this moneth, we hear of daily changes in the smaller posts about Court. The Duke of Neucastle is the only Whigg almost that keeps his post. The neu Counselours (it's talked) are like to fail in many of their measures. They cannot get their desings throughed, without making their mind soe farr knouen, as several of their party are leaving them. Somersett, Bridgwater, and another, has left them, and it's thought they will fail in their elections. It's talked the Whiggs will have three hundred and sixty votes in the House of Commons.

This victory and revolution in Spain is one of the most remarkable Providences I have knouen these many years. It was scarce expected or hoped for. Things wer very lou their ; and in the beginning of the year King Philip was very haughty and strong too, and the defeat is intire. We nou hear the M. de Bay, with the remainders of Phillip's army, are defeat, and the influence [of] this upon our affairs is not yet wholly seen ; for certainly, if the Jacobits' hearts are soe farr up, yet from the divisions in England, and the King of France soe uppish, yet from them, what would they have been if this turn had not come about in Spain ? I suspect, by this time, things might have come to a great height ; and

it's plain France laid the scheme and encouraged the present heats in England ; and what lenth would French desings have come, if soe be this dash in Spain had not been sent by Providence, even when many things in England wer going according to his wish ? The Lord, certainly, by this, is sheuing he is yet willing to appear for his interests ; and at present, though the Jacobites be very uppish, and ane invasion designed, yet I find many that lye near God have the distresse of stroaks taken off their spirit, and they are ledd to wrestle, that the Lord may heal us in a way of mercy, and not by the bloody sword of Popery ; and I cannot but observe, that somewhat of a spirit of prayer is more in exercise these two or three moneths bygone, then I have knouen it this long time.

October 16.—This morning, J. B. tells me, in wrestling anent the publick, that word has been born strongly in upon him, “ He dealt not with us as we sinned.”

I find of late, too, Satan very busy among some old and experienced Christians, J. P. and J. B., with temptations about election and harsh thoughts of Providence, and Atheisticall suggestions ; though the one is fifty-eight years, and the other twenty years standing, in religion and experience.

About the midle of this moneth, we are of neu alarmed with ane invasion from France ; and, indeed, ther seems scarce ever soe favourable a juncture for it since the Revolution ; and I knou nothing to hinder, unless the Pretender expect to be called in by lau. The elections are carryed by the Tories in England, and force and moen used. It's a great surprize that the city of London is represented by High-flyers, when the Mair [Mayor] is certainly on the other side. This is a sad *vidimus* of the temper of England at this juncture.

I have it from a good hand, that the day before Godolphin was turned out, he was his alone with the Queen for three or four hours ; and when he came out, he present[ly] sent to the Dutch envoy, M. Wriberg, to assure him the Queen would make noe more changes, and yet to-morrow he was laid aside.

I am told that in the time of the Union, there was a letter from Midl-

toun to Mr M^cMillan, encouraging him to keep up the differences between the Presbitry and his followers ; and this came into Cassland's hands, and he took the originall letter to Court, and gave it in. This I have from very good hands, and can depend upon it.

November, 1710.—In the beginning of this moneth, I was at the Lady Glenlee's buriall. Shee dyed at Scarsburrou in the beginning of October, and her corpse wer brought doun. She was ane excellent Lady, and a singular Christian, and her husband has ane irreparable losse.

This moneth, we have neu rumors of ane invasion from France, and I suspect nothing hath hindered it soe much as the losse the French King hath sustained in Spain.

In the beginning of this moneth I went in to the Commission, being sent upon Mr Paisley's transportation. I think the determination of the Synod in our favours, and his own patheticall expressing of his aversion to Glasgow wer what carryed the bussiness. Ther was but ane [voted] "transport." The Commission transported Mr Stedman to Edinburgh. Mr Thomas Buchanan to Dumfermling. They appointed Mr Elder's oath to be taken, which seemed a pretty odd step. They declared Mr Hay could not be usefull in Anworth, and ordered a call to be supervised to Mr Maire for Closburn. They had litle with respect to the publick before them.

- [November 7.]—On the 7th of this moneth ther was thunder broke just at the Giffnock, about a quarter of [a] mile from this house. It did noe hurt. It had broke within half ane elne to the same place about twelve or fourteen years since, and killed a cou. The same day, Mr Bannantyne, Minister at Arran, had his house burnt doun about four in the morning ; noe body knoues hou. Nothing escaped but he and his wife, and their servants, with their lifes, by leaping out at the windoues.

[November 10.]—On the 10 the Election of Peers came on. Their list is in the prints. The Squadrone kept all off from voting. There was much hectoring and huffing by A[rgyle?] and Y[la ?] and they talk that

there wer orders sent down to take in Leven, Glasgou, Staires, and Seafeild, [but] the two brothers would not hear of it. The Jacobite Northern Lords kept a while off, and if they had struck in with the Squadrone, and stuck together, they might have caryed a list not soe aggreable to the Court. Broadalbine and his party wer gained over. They tell a story of Argyle and Broadalbine after the Elections wer over. Argyle gave B[roadalbine] the complement, that he was sorry they wer not to have his company at the Parliament, and there was nothing but his age that made them keep him out of the list ! Broadalbine answered, "I could make a journey to London in eight dayes !" Then Argyle began to jock, and said, he looked like a youngster : " But, my Lord," sayes he, " we must take off that cloak, and you must open your breast and look brisk !" " Noe," sayes B[roadalbine,] " my Lord ; it's hazardouse to open breasts nou, for it would make strange discoverys !"

The Election for Shires and Burroughs are mostly of the Revolution sett, by a computation I find made, by more than a half. There has been the strangest partying, hectoring, and threatning, and promising, at Elections that can be. There was a strange work at the election for Mid-Lothian, betwixt Sir James Steuart and Carnwath. The latter caryed it by the influence of the Duke of Hamilton and Argyle. It was one of the melancholyest sights to any that have any sense of our antient Nobility, to see them going throu for votes, and making partys, and giving their votes to others who once had their own vote ; and I suspect many of them reu the bargain they made, in giving their own pouer away.

We had a rumore of a third batail in Spain, the midle of this moneth, which proved false. We had likewise a mighty talk of an accommodation with the Whiggs by Harley, who begins to fear Rochester may overtope him. We had a rumore that Rochester is made Treasurer, but it's not confirmed ; and that Harley is to get the Master of the Rolls, which he [is] to give, or rather the Queen, twenty thousand pound for. But I find not this confirmed ; and the strugle seems to continou between Harley and Rochester about the Treasurer's place.

The mobbs and riotts at the English Elections have been such as I think never wer before.

We hear, about the close of this moneth, that the Court inclined to have Mr Smith, Speaker, being unwilling to have a Torry in the chair ; but I doe not find it has been soe, for the greatest Torry almost in the House hath gote in.

The last moneth and this we have had the Prophets of Stirling and Glasgou ; where I hear they have made noe converts. Cunninghame of Barns does not pretend to prophesy, but only to denounce judgments. I have heard it remarked, that none of any sense have been gained by them, but either these that wer Bourignians or Jacobites.

• [November 30.]—The last of this moneth the Lady Dundonald dyed in Paisley, about six in the morning, of the small-pox. She was famed for her beauty, and he maryed her for it. She was the Earl of Dunmore's daughter, and highly prælatieall in her principles, but very devote and charitable. They sent for Bishop Rosse, under the notion of Dr Pitcairn ; who was at her two dayes before she dyed ; and Mr Fullartone and Mr Alexander Duncan with him waited on her. It's said they designed to give her the sacrament before her death, but she was not sensible, and soe they did not doe it. The Minister of the place was never called for, and when in the house had noe access to her. She hath left my Lord four children, a son and three daughters.

About the end of this moneth I was to see Robert King in this parish, ane old man, a very sensible man, and a husband of ane excellent wife, Janet Scoular. He told me he behoved to make his testament and a confession of his faith to me before he dyed ; and began, in a very homely and yet most expressive stile, at the creation, and sheued much admiration at God making him and all things : That the earth and the fullness of it was the Lord's : That Adam brocke the first Covenant, and just stocked himself and all his posterity with sin, and he and they traded upon that stock ; nou, he sau that that stock of sin would ruine him, and the righteousness of Christ was what only fallen man could trade with : That in his young dayes, when purseuing the world and the things of time, he was first awakned with that word, “ To be carnally minded

is death ;” and within a litle it was backed with that, “ Who soe loveth the world, the love of the Father is not in him ;” and these two places bore very sore upon him : After somtimes wrestling, when in a great distresse, that word was sweetly born in upon him, “ All things shall work together for their good that,” &c., and when he began to doubt if this belonged to him, these two places wer brought to him, “ Greive not the Spirit, wherby you may be sealed to the day of redemption ;” and, “ As ye have received Christ Jesus the Lord, soe walk in him.” When I asked at him, hou he came to be satisfyed that these Scriptures came not in from bare remembrance ? He answered, they had such a humbling pouer upon his soul, that he wondered at it, and they filled him with much love to Christ ; and then he said, when the word was backed with the Word, that still pleased him best : Soe he told me, since he took his bed, these places wer most sweetly born in upon him, when under sorrou and damp, “ I’le be thy God”—“ I will never leave nor forsake”—and, “ We are Christ’s, and Christ is God’s :” And when he was tempted to doubt if these places came from God to him, that place was sent, “ I’le send the Comforter from the Father, and He shall bring all things to your remembrance ;” and when this came, he said he durst doubt noe more, least he should greive the Holy Spirit. And when, upon his asking some questions anent the Spirit, I endeavoured to let him see that Christ wrought by his Spirit, and the Spirit was the great thing purchased by Christ, in order to the particular application of His purchase and redemption to particular persons, he was mightily taken with it ; and said, it gave him much clearness, and a sweet calm.

December, 1710.—In the beginning of this moneth, we have the account of the doun-sitting of this Parliament, the elections to which hath made such noise. It was once designed by Onslou to set up for Speaker ; but he dropt it, the morning they sate down, and soe Broomley, a flaming Tory, from Oxford, is chosen ; and they say complemented by the Keeper, when presented to the Queen.

The Queen’s speech is in print, and I hear it observed, that she makes noe mention of the successes of this last campagne, as she use to doe,

though she appointed a thanksgiving for them. That there seems couched up a reflection upon the old Ministry, when shee sayes, “the Navy is under great debt ;” and a fair occasion to bring in a Tolleration in Scotland, by her professing of a tender regard to scrupulouse consciences.

It was moved in the House of Lords by Scarsburrou, that thanks should be given to the Duke of Marlburrou by that House ; but the House was immediatly dissolved. Some say, the plurality of the Lords will be Whiggs ; but that needs confirmation.

We have, in the beginning of this moneth, neu alarums of ane invasion from France ; and accompts that the King hath made a neu promotion of marine officers, and is shortly to have a Royall Navy.

This moneth, the Parliament are only upon fonds. They passed the tax bill, and a bill against ships that come from the North, where the plague is. They find themselves in great straits for advancing money. I hear it said, that the Torries carry all before them ; and yet it's talked that there are very fen real Jacobites in the House, and they say, that there are more Jacobites from Scotland then in all the rest of the House of Commons. They distinguish between Highflyers and Moderate Torys, such as are upon Harley lay, and only for altering the Ministry, and noe for the Pretender ; and these, they say, with the Whiggs, are far superiour to the High-flying Torys ; yet, by a list I have, there seems to be noe great odds between the High-flyers and the Moderate Torys and Whiggs joyned. They say that Harley groues in his influence at Court, and his party groues stronger in the Parliament ; that he is stanch for the Revolution and Succession, and that noe desings are on foot, either for the Conformity bill, or a Tolleration for Scotland. It is said, that our Episcopall Clergy have writ up to their freinds at Court, not to move for a Tolleration. There are severall accompts given for this. Since Bishop Paterson's death, they say, there is a considerable change among our Episcopall Clergy. He was all along for moderate measures, and for embracing a Tolleration, and falling in with the Government ; and throu his influence the Queen's Letter, 1702, was procured. Nou, when

he is dead, Bishop Rosse caryes all, and he is even down against the Oaths, and he and his party are not for a Tolleration, unless they wer freed from the Oaths, which they knou they will not ; besides, if they take the Oaths, they will losse their yearly contribution from England gathered among the Jacobites and Nonjurors, which they talk comes to a very considerable summ. Besides, they have a connivance at Edinburgh, and in other places, where they have most follouers, and are not molested in their worship ; and in the North, where a Tolleration would doe them most service, if they took the Oaths, they would losse the gentry and their follouers, who, though they can swear and abjure themselves, yet hate this juggling in a Clergyman. Upon these and some other reasons, it is said they doe not desire the Tolleration, clogged with the Oaths.

The House of Lords are to take in Mr Greensheilds' case before them in January. Ther have been means used to take him off from the pursuit of his appeal, by offering him money ; which, hou farr it may succeed, I knou not, but it's feared, that his case may be of ill consequence, at this juncture, in the House of Lords.

I hear it remarked, that in the late changes at Court, there is not one left in that was for the Union with Scotland. What may be the politick in this, I knou not, but it may be the Whiggs in England may come to see their mistake in the Union, for their party will be litle strenthened by any accession of our Scots Members.

This moneth and the last, yea, almost these ten weeks, we have had the most excessive rains and tempestouse winds that I ever was witness to. Such a tract of wind and rain, without the intermission of, I belive, eight dayes, put them all together, in eight weeks, I never was witness too ; and I hear old people remark, that except in the [16]45 and [16]66, they never kneu the like. The [16]66 was not soe long either as this storm. It would seem as the Lord wer about to contend, even by the air ; and what influence this may have for preparation for the pestilence that rages in the North, I knou not ; but about the [16]45 it came in here, and in the [16]66 it was at London.

About the end of this moneth we had a meeting of Correspondents at Glasgou, from all the Presbitrys of the Synod. Ther wer representations of very much security, generally, evry where. The Jacobites are very bussy in spreading, even among common people, their notions of hereditary right, and the Pretender's claim to the Croun ; and they are spreading litle pamphlets in order to commend the English Service Book, and to direct in the use of it, and are spreading Prayer Books gratis. It was wished that some would, in a sheet that might be spread throu the country, expose the hazard and danger we are in from the Pretender and Popery, and the hazard of the English Service, and we wer appointed to meet the last Wensday of January.

- [*December 25.*].—The 25 of this moneth, the Sacrament was dispensed in the Abbay of Paisley to my Lord D[undonald,] by Mr Fullartoun. They had sermon upon the Sabbath preceeding, as they have still had since my Lady's death, by him or some others of that gang ; and for any thing I can hear, they distributed it after the English way. Some years since Mr Fullartoun was very much against the English Ceremonys, and for our Scots Episcopall way ; but nou, it seems, he hath gote neu light. This is the first instance of the Communion at Youl soe openly celebrate in this country ; and for any thing I hear, my Lord has not been at Church since my Lady's death. It's said he asked at my Lady if he should call for Mr Millar ? And she would by noe means allou of it. They talk her mother, who was a great bigott for the English way, had very sharp expressions to her at parting some moneths agoe ; that she had complied too farr with Presbiterians, and if she went any further, she should want her blessing.

The end of this moneth I went to see . . . Murdoch, one John Murdoch's daughter, in Little Govan, a damsel of about thirteen, who has strange fitts ; and compleans of a woman in the Brigend, but names her not, as having witched her. Shee was asleep ; but for any thing I yet hear, there is litle in her case but what may be accompted for by naturall causes, and a fall shee gote by the wind on the street, in the Brigend, which some alleget likewise to [be] witchcraft.

M.DCC.XI.

ANALECTA FOR THE YEAR 1711.

[*January 1, 1711.*—The first day of this neu year we have very sad accompts from Spain, of a totall overthrou of King Charles' interest there—the particulars, *vide* print, and write letters—and of the breaking out of a neu warr between the Turks and the Muscovites, wherein the Emperour, and Italy, and Polland, will be engaged, and it's likely it will revive the affairs of the Hungarians, that have so long stood out against the Emperour. What these things will end in, the Lord knowes ; but they are mighty shakings. I suspect the reduction of Spain to King Philip will enable the King of France to spare some assistance to the Pretender, and make a neu diversion here. It may be this mighty turn of affairs in Spain may be of use to the Duke of Marlbro and his party. I doubt nou if the Court will goe in to any heights against him and the old Ministry. This may likewise put a stope to any desings for reviving the Conformity bill, the persecution of Dissenters, or embarassing our affairs here with a Tolleration.

About the end of the last moneth, Mr Archibald Foyer dyed at Stonehouse ; and soe ane end is put to that bustle made in that Presbitry and that country about him.

This battail in Spain proves, in the issue, a victory to King Charles, as the prints nou bear. It appears to have been very severe upon both sides. It remains yet a mystery hou Stanhope left Starenberg's army, and was surprized in Belaguer. If they had not been separate, it's like this battaill had been decisive for King Charles, and ruining to Phillip. This is a neu evidence of King Louis his open lyes in his neusepapers ; and by his lyes he endeavours to support himself among his people, but at lenth they are found out ; and for these and his pride I can scarce think but the Lord will find him out. His pride appears in the meddails

he has lately struck. I am beginning the warr, which seems to be an open insulting of Providence. This moneth he hath gote great advantages by sea, and taken most of the Virginia fleet, and many other shippes, which may the more inable him to be a scourge unto us.

[*January 8.*—The 8 of this moneth the Commission sate at Edinburgh. Mr Thomas Hay, upon a composition, demitted his ministry. Mr Elder's business getts a neu turn, and the appointment of his oaths being taken is remitted to the Assembly. And they had a bussiness of a ryot committed upon a Presbtry near Angus before them, and the matter was referred to the Justiciary. But the main bussiness they had before them was the Fast. It was agreed upon all hands that a Fast was necessary, and it was moved that the Queen might be applyed to appoint the civill sanction. This was thought unfitt, and not much pressed. Then the day was desired to be appointed, but that was not yeilded, least umbrage should be taken, and the Fast was recommended to Presbitrys, and these appointed to name the day. It would seem that the pouer of appointing of Fasts shall be gradually wrested out of the Churche's hands, and intirely rolled over upon the civil magistrate. The bussiness of sending up some to agent the Churche's business at London is yet delayed as unfitt, and soe I think it will be delayed till the nixt Assembly.

This moneth I hear that in November last, when the Presbtry wer about to setle a young man in Balmagie, they could not have access to the Church, and they went to Kircudbright and ordeaned him there: That there wer ten or twelve commisionate from the party that adhere to Mr M'Millan, that came to the Church of Kircudbright, heard sermon, and in the time when the Presbtry wer going on to ordean him, they rose up, and one or two discharged the Moderator to goe to ordean that man, for he offered to prove him a lyar, a swearer, a theif, and I knou not what more. They wer seized and sent to prison. The Presbtry went on in their work; and when they wer examined in prison, they acknowledged that they could prove none of these things, but just wer sent to disturb the work, and they had nothing to say against the young man.

I hear some say that the Emperour is not very fond of King Charles

being King of Spain. He hath noe children of his own, and he would have him to be declared King of the Romans in his life time, and if he be King of Spain, he will not be chosen by the Princes.

By a letter dated the close of this moneth, from London, I find that the House of Lords cary evry thing before them against the old Ministry. Galloway is challenged for giving the post of honnour to the Portuguese, though he had it in commission that they should command ; and this they cary by twenty votes, whereof eighteen are our Scots Lords. Soe the Whiggs in England come to see their great mistake in the Union, for it's plain the croun may manage our Scots Elections as they please ; twenty or thirty thousand pound will make them evry way as they will ; and the Union seems to be one of the greatest advantages the Prince can have to manage the Parliament as they will. I find that Mr Greensheilds' business is [has not ?] yet had any day appointed for it ; that the Queen has declared against a Tolleration in Scotland, and soe has Rochester, but Nottingham and his party doe very much support Greensheilds, and Argyle and Yla doe oppose him. Houever, if Greensheilds' bussiness be susteained, it seems to be much more hazardouse then a direct Tolleration ; for it will bring in ane illimited Tolleration, without the Oaths, for all that take the English moddell ; and that is what the Jacobites are seeking.

I hear some talk again of Harley and Marlburrou's accommodation ; and, indeed, without some assurance that Marlburrou hath of the Treasury, I cannot see hou he engages again as Generallissimo in Flanders. His lady has lost many of her places, and money comes in soe slou, that I cannot understand hou any thing will be gote done. The Earl of Peterborough is over to Vienna, some say, to make a peace ; and the neu Ministry threaten to make a peace, because the Whiggs will give noe money to cary on the warr. It's said, that the Pretender desings to make a visite, not to Scotland, but England, this summer ; and yet I think this can scarce be, for most of our forces are going for Spain, and Jacobite Collonels are named for the neu levyed regiments.

February, 1711.—In the beginning of this moneth, I first got nottice

that Mr J. S. is breaking out in publick. It's what may be very humbling to all of us, and make us take heed when we stand.

• *February 6.*—Upon the 6th, Robert Maxwell in Slates of Darnley, in this parish, a wright by his trade, was killed going down the race heugh. The manner of it is uncertain. He went down in the hutch, as they call it, and it's supposed a peice of ice fell out of the cradling of the heugh, and damished him, and smote him off the hutch, and he fell with his head dounmost, and his head was almost cloven, soe that the brain came out. He was blamless, and seemingly seriouse. He was a closse keeper of worship, and family deuty and secret. His wife, Jean Jackson, tells me that on Saturnday the 3d instant, he used freedome with her more than ever he did. He was frequently advising her, and reproving her for sin. She is of a passionate, humoursome temper, and grudged much his care of a son he hath of a former mariage; and that night, after he had been long out at secret prayer, when he came in, shee fell a railing on him, and said, O! that he had that respect for her he had for his son! He took all kindly, and said, he had a greater to answer to than her; and he behoved to give ane accompt to his Maker! And when he lay down, he began and told her he did not expect he would live long, but had gote some assurance, that, dye when he would, he should be with Christ; and as to that child she grudged soe much his kindness to him, he had gote a promise in his behalf, and he belived he would be the Lord's; and that he had been very much concerned anent her, but had found many mountains in the way, and used much freedome with her, and went throu all the sins he had remarked since they wer marryed, which is but a short time, four or five moneths. This, and the Sabbath night, was the last night he was with her. Thir things I have this day, February 7, from her. The child is very promising; he is but six years, and he hath the questions* very weel. This woman may see her sin in her judgment; for about twelve moneths agoe, shee, in service, pretended shee was with child to her master, J. F. a widow, and thought this way

* The Shorter Catechism.

to engage him to marry her ; and when I, in the Session, searched into it, she confessed shee had wronged him ; and shee appeared before the Congregation for her slander, and was rebuked. Shee likewise fell in fornication in her younger years, and caryed very lightly under it. The Lord has nou visited all upon her, with a witness !

[*February 9.*]—Upon the 9th of this moneth, my brother-in-law had his eldest daughter, Rebecca, born to him.

It's said, that the Earl of Eglintoun proposed in a meeting of the Scots Peers, or else in the House, that as we are one in civils, we should be one in Church matters, and the Lyturgy and Ceremonys should be brought in to Scotland ; but was laughed at. His lady is ill of a swelling, which, they say, may prove dangerouse. Some see sin written upon this judgment.

They talk, too, of a debate in the House of Commons, between Harley and Carnwath, upon the imposition on our Scots linning.* It was said by some, that if soe be Scotland had foreseen any imposition upon their staple commodity, they would have provided against it at the Union. Mr Harley said, that England was like to buy that Union very dear, and had already payed for it. Carnwath answered, that many a time he had heard that Scotland was sold, and nou he kneu the buyers ; and he would [give] as much as he was worth to knou the sellers !

I hear a Scots Peer has lately wrote down to another to this purpose ; that Argyle was full of disappointments, and had sold his regiment at seven thousand gineas : That he sought, as a condition of his going to Spain, soe large a draught of forces from Flanders, that Marlburrou and Eugene would never goe into ; and, as another condition, sought that his brother should be made Secretary ; none of which wer like to be granted : That the Duke of Hamilton was bigg with expectations, which it's thought would turn to disappointments : That, for his part, if it should please God to bring him once home, he could think a litle better before he came back. He kneu nothing they did but served as tools to unite the English among themselves.

* Linen manufacture.

They talk that, at a meeting of Scots Peers, many wer in a great huff that they could get nothing done for a Tolleration and Episcopacy in Scotland ; and [that] Argyle turned in as great a huffe, and put his hand to his sword, and swore that with that he would fight against Episcopacy in Scotland as weel as against the Duke of Marlburrou in England.

I hear that Marr and Loudon are gone over intirely to Harley, and that Queensberry too is sided in with him ; that Marlburrou and Godolphine and he understand one another perfectly weel. The Scots Jacobites are all cursing Harley, and sending down the greatest invectives against him. He was intrusted with the Jacobites' secrets, and depended on by them ; but nou, it seems, they repent of this, and are setting up against him in the October Club. Of which, and other things, *vide* Letters this moneth. It's thought by severall, that if they prevail in the House at the rate they are like to doe, this Parliament will be dissolved.

The first day of this moneth, if I mistake it not, the Presbytery of Edinburgh had their fast according to the Commission's act. Mr Webster, it seems, had not clearness to keep that fast himself, but employed some body to preach. I hear some say that at the intimation of the fast he should have said that it was a loyall fast, and not one word in it of Christ and the Covenants. I hear others say that at the baptisme he gave accompt of the scruples he had against the Commission's fast, that it was a legall fast ; and that only repentance and reformation, and not one word of the blood of Christ was in it. Mr W[ebster] further called either the fast or Commission a scandall to the Church ; and he sayes, in his oun defence, that he tabled his objections first to the Presbitery of Edinburgh, and told them he behoved to discharge his conscience more fully upon that head, if they did not make some additions. Houever, I hear the [that] ther was a copy of the Causes of the Fast sent up to Court ; and ane accompt of the struggle they had to get it in this way ; and that the Court are pleased and satisfyed with the conduct of the Commission.

[February 21.]—The Commission sat on Wensday the 21. I hear

they had before them a representation from the Presbitery of Penpont, anent Mr Mair's bussiness of the illegality of the procedure of the Commission in that affair, and craving redresse, otherwise threatning a protest. It was long debated, whether the Commission could be judges of what they had done. At lenth, by vote, the consideration of this affair was taken in. What is become of it, I knou not.

Ther was another bussiness tabled before them. Mr Arbuthnot, Minister of Bervy, his case. The matter is this : That brough have a Malignant party, that set up for a Malignant Commissioner, Scot of Logy, I think, who is in profession for the Revolution ; and the Revolution party set up to have him to be provest. They found they could not cary their bussiness without money ; and soe Logie offers fifty pound, and his party enter into a minute, to repay him this fifty pound, to be distribute among the electors. The Minister, Mr Arbuthnot, is consulted, and gives his opinion for the lafulness of giving money ; and the minute is lodged in his hand. He getts a summons to produce the minute, and the matter is tabled before the Commission. What they doe in it, I knou not yet. I hear nou, that as to the former, Mr Mair's bussiness, they have remitted it to the Presbytery of Penpont ; and as to Mr Arbuthnot's bussiness, I doe not hear they have considered it.

I hear the story of the debate between Harly and Carnwath in the House does hold, and that my Lord Eglintoun had a set speech for Patronages and Tolleration ; and that it was soe very good, that it was talked that it was done by some body for him. Houever, Duke of Argyle did answer it, paragraph by paragraph. I hear Rochester is very much against a Tolleration, or meddling with the Church of Scotland, or moving in a Tolleration, and gives this politick reason, because the Whiggs, in their turn, when they come upmost, may, at the same rate, meddle with the Church of England, and make as large innovations in her.

I am told, that there is a great resentment between M. and Kilmarnock,* and upon accompt, the latter opposed Gorthy soe much. That

* The Laird of Kilmarnock, a Member of Parliament. See Sep. 1711.

Kilmarnock alledges that M., at the last invasion, used all his moen at Court to bring in Kilmarnock as accessory to the designe. Sir John M^c that is come in, in Gorthy's place, was in the fleet with the Pretender when he came over.

In the end of this moneth, we have the alarame of a neu invasion from France, which I have been expecting nou of a long time.

Mr James Stirling tells me, he hears that Mr Durham kepted two dayes a week for fasting and prayer, for discovering of the Lord's mind when he was writing on the Revelation ; and it was thought that, with his closse study and thought, cast him into that decay, whereof he dyed. He was a man that was very much in meditation. He usually said very litle to persons that came to propose their cases to him, but heard them ; but nixt day he preached, he was sure to handle them.

He tells me, [he] had this accompt of Mr Rutherford from ane old Minister that was his acquaintance and intimate : That he was born about Jedburgh ; that he was the most bussy and diligent in evry thing he did, of any he ever kneu. When preaching, teaching, [and] examining, he was just like a man in his element in evry thing he did, and he was still spirituall, and taken up about what he did as his *εργον*.

That Mr Dickson was Episcopall in his judgment when young ; soe was Mr Bailey. That Mr Dickson was, by a sickness, brought to ponder things, and fall out of love to Prælacy.

I hear it remarked, that the seat of warr this long time has been in Popish countrys, and the third vial seems to be pouring out, and blood given to [the] beast, to drink in abundance.

March, 1711.—I hear it reported, that when the Duke of Marlburrou was pressed hard anent the miscariage of the desing against Toulon, he desired that might not be urged too farr ; and it's said he has letters from the King of Sweden, threatening to fall in upon the empire, if that seige and attack wer gone on in ; which, if treu, discovers that Prince still to be in the interests of France.

This moneth begins with Mr Grenshelds' affair ; for which, *vide* Letters this moneth. This affair, in some respects, is worse than a Tollera-

tion, for it is a tacite rescinding of all our laues for the security of our worship ; and that unhappy man has been able to doe more for the setting up of the English Service in Scotland than King Charles the First was able to doe. Our freinds, the English Whiggs, on whom we depend soe much, wer all silent, and this layes the foundation for a concert in the end of this moneth, for bringing in Patronages and a graduall ineroachment upon this Church ; for which, *vide* Letters. It's said the Earl of Rochester said, he was not for meddling with Greensheilds' affair, for this reason, that nou the Toryes, as [they are] called, wer uppermost ; and it would not still be soe ; and if the Whigs should come in again, the meddling of the Church of Scotland would be a pattern cast to them to attack the Church of England. The Queen offered Greenshields a benefice in Ireland ; but his party would not allou him to accept of it, or drope his petition.

This moneth will be remarkable for the unheard of attempt of Guiscard ; for which, *vide* Letters. It seems probable, the attempt was unpremeditate upon Harley ; and whatever that gentleman is, yet the mighty arguments drauen from this attempt upon him will not goe soe farr as they are wrested, if it was not premeditate. Houever, it is a great mercy at this juncture that he is preserved. I suspect Guiscard's attempt upon the Queen hath been what he principally had in his eye, and probably in concert with this invasion, of which we have soe much talk in the close of this moneth ; and the Pretender, and the Duke of Berwick's coming over *incognito*. All, I suspect, have been laid in a concert together.

I hear that the Duke of Athol, Yla, and Loudon, are all seeking to be Commissioner to our Assembly ; and Glasgou's freinds give it out that he will be Commissioner still.

In the end of this moneth, the Presbitry of Edinburgh have sent up a representation to the Duke of Queensberry of their fears of the ill consequences of Greensheilds' affair. *Vide* Letters.

I hear that profanity, and especially uncleanness, never raged soe much at Glasgou as it does among thir souldiers. And at Edinburgh, I hear

Dr Pitcairn and several others doe meet very regularly evry Lord's Day, and read the Scripture, in order to lampoon and ridicule it. It's such wickedness, that though we had noe outward evidences, might make us apprehensive of some heavy rodd.

I hear it observed, that the Whiggs in England, in the Government, did, in a politick to engage the monnyed men on their side, engage them to stand by the Government by borrouing from them, and taking their money at interest ; and yet, at the last invasion from France, this was the very thing that was like to have ruined all, if the Pretender had landed. These that had their money in the Government's hands began to be-think themselves, "What if the Generall fall in with him, or what if he lose a battail, where is our money then ?" and they began openly to talk of joyning in with the Pretender, providing he would give assurance ; and that as the first article, that the debts of the nation be payed ; and it was then thought that was like to be the greatest handle that he would have had, if he had landed ; there would have been messages sent to him upon this head.

Aprile, 1711.—In the beginning of this moneth the Synod met. We had the bussiness of Patronages before us, and agreed upon a representation to the Duke of Queensberry to be laid before the Queen, as what the restoration of would be a stroak at our constitution ; and privat letters wer appointed to be writt to our freinds at London to oppose it. I hear the nixt week the Synod of Dumfrice made ane addresse to the same purpose, and sent to Mr Harley to be laid before the Queen. Besides this, we had litle considerable, except the letter from the Presbytery of Pensylvania, which was choaked by those that should most have promoted it, and remitted to the Generall Assembly, where it was unfitt it should come upon many accompts, particularly because the Bishop of London pretends all these places are a part of his diocess.

This moneth, I think, will be remarkable for the death of the Emperour and the Dolphine ;* *vide* Letters. These will make a very considerable alteration of affairs in Europe. The neu Dolphine appears much

* The Dauphin of France.

for peace, and is not soe hearty for his brother in Spain as his father was ; and it's like King Charles' accession to the Empire will facilitate the settlement of Spain ; which, it's talked, the Duke of Savoy will have.

Mr Harley recovers slouly, and by his wound getts more to the Queen's favour, and is Prime Minister, and will be created Earl of Oxford and Mortimer, if once the Parliament wer up. It is said, sometimes he takes a botle ; but otherwise he is morall, and never fails to pray with his family at night ; and be it never soe late ere he come in on the post nights, yet still they must all wait till prayers. He never went to Church, but still to the Meeting-house, till he was made Secretary.

In the end of this moneth, Mr John M'Laren was transported to Edinburgh. There was noe appearance made against it by his people, because he would not positively promise to stick by them ; otherwise it's said Mr W. [Webster ?] would have fallen from the pursuit.

Mr Patrick Simson told me, that Mr Durham used to say that division was by farr worse then either of the sides ; and applyed this to the Protesters and Resolutioners. Mrs Durham, when reading some sermons of the High-flyers, and when hearing some of the more violent of the Feild-preachers, said, that she observed just such a difference between the Feild-preaching and these she was used to, as she did between the Apocrypha and the Bible, when she read them.

Mr Patrick Simson tells me, that he hapned to be at Glasgou, and was present at a Court held by Melfort, where two young country ignorant men wer condemned. They had the ordinary querys proposed, and they wer very high in their answers. At length, their life was offered upon some terms my author thought they might have accepted ; yet they did not ; wherefore the sentence was past, and Melfort, after it was done, said, on the bench, "The Lord forgive the men that preach and instill such principles as these into thir poor ignorant persons by their Feild-meetings ! It's they are guilty of their blood, not we."

Mr Simson said, the Romans was too fatt a place to lecture upon ; he chused still leaner places.

He told me, that the paper called "Light Established" was writt by Sir John Chisly, and that the paper anent The Band of Peace was write

by Mr Thomas Melvil, and a larger one by himself. “Hackston’s Ghost” was write by Bishop Paterson. The Letter, in Answer, by Mr S[imson?] The Reply by Sir James Turner; the larger Reply is by Mr S[imson?]

Mr John Meinzie, Minister at Carlaverock, gave in a testimony against Prælacy to the Presbytery of Dumfrice, July 1670.

May, 1711.—The accompts of the Assembly and Parliament this moneth, *vide* Letters and accompts *alibi*.

This, or the former moneth, I hear Dodwell dyed. About half a year, or some moneths since, Ken, the last of the Nonjurant Bishops, dyed; and upon this Dodwell wrote a book, the last he wrote, endeavouring to prove, that nou the Schisme that was in the Church of England ought to cease, viz. between the Jurants and Nonjurants, who would not acknowledge the validity of one another’s ordination; neither, for what I know, joyned with other in worship. He alledges nou, that all the Bishops being dead, and they having left noe succession of Bishops, and they being the principle of unity, there is a necessity for those that befor did hold by them to return to the communion of the Church, and with the Jurant Bishops; and accordingly, before his death, he went to service, and communicate with them. I hear some say he was ane immoral man, and unclean. He has lost much of his reputation by his peice on the Soul.

Whiston, Professour of Mathematicks in Cambridge, makes a great deal of noise this spring for his tenets and blasphemouse errors: See the extract out of his *Historicall Præface alibi*. In December last he was expelled the University. He appeals [to] the Bishops, and desires a Publick Conference, and dedicates his book to the Convocation. It is said he has not only much of his Mathematicks, but severall of his other errors from Sir Isaack Neuton, which I incline not to belive. It’s certain Whiston is supported by the Deists at London. Many of them are of the highest rank, and persons of estates, and they very freely spend them in supporting the interest of Atheisme and irreligion, and Whiston shares deep in their liberality. It’s said by his freinds he is

cracked, but there appears nothing of this in his writings, which have the greatest air of ingenouity and plainness that can be ; and I am affrayed that his wicked errours take much among the gentry and nobility of England ; and his pretended sincerity and willingness to suffer in the defence of his blasphemys, as weel as to defend them in publick disputation, may goe very farr with persons of noe principles. Besides, Arrianisme, which he advances, seems more tenible upon the principles of corrupted reason than Socinianisme and open Atheisme.

The Convocation meets in England this spring, but doe litle or nothing but debate with the Higher House upon their priviledges, and ane addresse. *Vide* Letters. They have likewise great heats anent a representation of the causes of the abounding of profanity to the Queen ; and the Louer House drau one draught, and the Higher another, and none of them are presented. Whiston's case came before the Louer House, and it was much debated, Whither they, as a Convocation, could deprive him ? The opinion, as I hear, of the Judges was taken, and there wer eight of them for their pouer, and four of them against it ; but I doe not hear they did any thing.

I have it from good hands that our Scots Members among the Commons, especially the October [Club] and Torries, went about with the greatest diligence among the Lords, in Mr Greensheilds' affair, and so-listed in his favours. I hear feu of ours that withstood their solicitations but the Duke of Athol, who has sheued himself very freindly this session to the Church of Scotland.

Mr John Paisley tells me he had it from the person himself, frequently, John Johnstoun, ane eminent Christian in Paisley. He was very young and apprentice to a merchant in Glasgou, who was very much sett for the Bishops, and had been educate this way himself. He was sent in by his master to Edinburgh about some bussiness, and behoved to walk in on his foot. He came from Glasgou the Communion Munday after the Shotts Communion, and when he sau the meeting afarr off, hearing of it that it was a Puritan meeting, he said his heart rose against

them in spite and malice. When he came nearer he cursed them in his heart ; and when he came within hearing of the voice, he cursed them in words ; and yet (just like the Apostle Paul, being full of rage and spite) soe free is the grace of God, he found ane inclination to goe near and hear what was said ; and he was not a quarter of ane hour there till the Lord touched his heart by the word ; and, said he, “I gote that which I never cast again !” There he was converted, and all this country know what ane eminent and usefull Christian he was.

Mr D. Freebairn informs me, that about the 1674 there was a mighty difference between the Bishops of Dumblain and St Andreues ; and there was a generall inclination among the Episcopall Clergy to have a Convocation to regulate the abuses of the Bishops. Severall Ministers, yea Presbitrys, did addresse anent this ; and he alledges that this was much fostered by Duke Hamiltoun and his party, in opposition to Lauderdale, who supported the Archbishop of St Andreues. There goes a story that when Leightoun, who I suppose about this time was Bishop of Dumblain, and was in a meeting with Sharp, Archbishop of St Andreues, he frequently termed him “my Lord,” and did not add “your Grace” to it ; and the Archbishop said, huffingly, “my Lord, and noe more ?” “Ay,” says Leightoun, “my Lord is more than either you or I should have !”

Mr R. Steuart tells me, he has it from ane old servant, yet alive, at Edinburgh, who was Leighton’s man, that frequently once a week or fourteenth-night, Leighton, when Principal of Edinburgh Colledge, used to shutt himself up in the room above the Library, and discharged any body to have access to him, and that for two days. He had nothing with him but his Bible, and somtimes he had a candle lighted at night, frequently not, and a choppin of ale and a bitt of bread ; and his servant declares that at the third day when he came out there would scarce have been any of the ale and bread made use of. This monkish retirement, and other things, (*vide alibi,*) give great ground for suspicions of his inclinations to Popery.

The bussiness of the setlment of Old Deer by Mr Gordon, son to Provost Gordon, the last moneth, or in March, made a great noise, and ther is a false and perverse accompt of it given by the Post Boy, in the close of Aprile, (which *vide*.) The matter, in short, came to this : Mr Gordon, a very pretty youth, had a Presbiteriall call (if I mistake it not) to that parish. The gentlemen are very much against a Presbiterian setlment ; however, the Presbitry went on, and fixed a day for his ordination. When it came, Mr Gordon and his father, and several of his freinds and some Ministers, (who had all a great value for him,) came to wait on him ; and fearing a rable, ther wer some arms among them. When the Presbitry and they came to the place, they found the Church guarded, and the outter gate of the Church not only locked, but barricadoed with stones ; they had a favourable Justice of the Peace with them, and the Presbitry instrumented, in terms of the act of parliament, to make patent dores for them. All this time noe body appeared ; but as soon as the Justice of Peace ordered his constables and others to goe to the outter gate of the Church yard, and force it open, and the Presbitry and Mr Gordon's men went after them into a narrow passe, between the side-wall of one house and the gavell of another, and are all standing in a throng, the house topes fill full of people with stones, &c., which they throu down upon them standing all together in the passe, and hurt some Ministers and others. Upon which, two musketts wer discharged in the air to fright them ; but this not prevailing, the Aberdeen's men, several of them being hurt, offered to shoot among the rable, but wer prevailed with by the Ministers to desist, otherwise there had been severall lives lost in the case. The Presbitry and company retired, and ordeaned Mr Gordon in a neighbouring Church. Mean while, the rable they rise and insult all the people in the place that wer for Mr Gordon, and goe in to the house, where some interteanement was prepared for the Presbitry and company by Mr Gordon's freinds, and bring out all the meat, and ale, and wine ; and drink, as is said, the Pretender's health in the streets !

This moneth, when the Justice-Clerk, my Lord Grange, goes up to

Aberdeen, he took up the matter. Criminall letters wer raising, which putt the gentlemen concerned in some fear, when they come to talk with my Lord Grange. He told them it would stand hard with them. Whereupon an accommodation is proposed, and both sides submitt to the Justice-Clerk, in a private capacity, as arbitrator ; and the conditions he proposed, and which wer aggreed to, wer, That Mr Gordon the second Sabbath of May should have peacable access to the Church, Manse, &c. ; that the principal rablers should appear before the Congregation, and be rebuked, and acknowledge their fault ; that the gentlemen should refund all the expense of the prosecution and rable, which came near to forty pounds sterling ; that they should engage, for themselves and their tennants, they should not countenance any other in that parish but Mr Gordon, nor hear any other ; and a bill was drauen for the money and accepted.

This spring the Ministers of the North have had a very heavy pull of it. The gentlemen and commonality, upon the calling a neu Parliament, and from nottices from their October [Club] freinds at London, wer made to expect, that Presbitry would be turned out, and Prælacy brought in ; and these that wer lett into the secret wer assured of their freind the Pretender, and the hearts and hands both of Ministers and weel-inclined gentlemen and others wer much weakned with the reports spread anent a Tolleration, and the affair of Greensheilds, and the desings upon Patronages. The success of Greensheilds put all the party aloft ; and they wer very uppish, and marred all setlments of vacancies ; hence the rables and inhumanitys in Rosse and Sutherland. The accompts, *vide* Letters this moneth, and the Representations themselves *alibi*. And when things began to open up, and the neu Ministry to prosecute the measures of the old, then they calmed again.

In March or Aprile, Mr James Osburn, Professour and Minister at Aberdeen, dyed. He is much lamented. He was extreemly usefull in that country. In the beginning of this moneth, the Jacobite and Malignant party, in and about Aberdeen, designed to put in Dr Burnet in his room.

The occasion of it is this. Burnet was in that charge, but not Professor, before the Revolution, and till the year 1695. In the year [16]94 he was the person who presented the Protestation against the Committy of Assembly, and was counter-protested by Mr Walter Dunlop. (See Redpath's accompt of it.) In the year 1695 he was, with some others, deprived for not taking the Oaths, and for this protestation, and banished the shire of Aberdeen. Mr Osburn succeeded him in the charge of the Congregation. At the Queen's accession, he took the Oaths, as many did as weel as he. Upon this vacancy, his party alledge that his not taking the Oaths is the only cause of his deprivation; (*vide* Letters from the Assembly this moneth;) and soe they reacon he comes in as legall pastor of that flock. They apply to the Magistrates that he may [have] access; they refuse, and upon this they resolve to settle him by a rabble. When the Commissioner comes down for the Assembly, he sends ane expresse, discharging his admission. The Advocate sends orders to make fast the pulpite and dores, that there might be noe access that day designed; and the late Advocate sent his judgment in law, upon the act of parliament, declaring it related not only to his refusing the Oath, but likewise to other clauses named in it. All these coming up to Aberdeen tymously, they prevented a mobb, and the Justice-Clerk, when he came up, he diswaded these concerned from meddling any more in that affair. See more of this in Agust. I hear he is a very weak, empty, volage* man, of noe great parts or learning, and is just made a tool of by that party who hound him and others out, to disturb the established Constitution.

In this moneth the Assembly sat. This is the sixth Assembly I have been witness to; and, indeed, I remark several things in this Supreme Court begun and creeping in which portend a stroak, and may justly deprive us of thir valuable Judicatorys:

1st, There is very litle done with respect to generall Rules for this Church, which, in my opinion, is the main work of General Assemblies. Except it be the passing of the Form of Process, I knou litle has been

* Frivolous, volatile. Fr. *volage*.

done, this way, since the Revolution. I know not what party bussinesses and forms of procedure which are necessary indeed, and must have a *dernier ressort*, and be ended somewhere, take up the time of Assemblys, and very litle is done for establishing Rules and Cannons for the generall good of the Church.

2dly, I remark a vast influence of Ruling Elders in the Assembly and Commission. What a struggle we had with them in the Union Commission, all then present knou; and I nottice they speak more by a great deall then all the rest of the Members. And then, in bussinesses relative to the publick, as fasts, &c., and in transportations and calls, they are either related to or acquainted with the partys; and scandalously they involve themselves, in such debates, as partys rather than judges. I oun several of them are great blessings and very usefull, but I fear they prove a dead-weight upon this Church.

3dly, I remark Ministers all going in partys in votes, and travailing through Members, and using their interest with them, in any affair that relates to them, their Presbytry, or Synod, and craving votes; and, accordingly, whole Synods will vote the same way. This currying of favour, and using moen with judges, would scarce be allowed in Civil affairs!

4thly, I nottice, that whereas, about ten or twelve years since, much of the Assembly's time was taken up about transportations, nou the work is altered; and much time is nou imployed in determining the legality and illegality of calls, and their preference one to another; and I hear litle reasoning anent their being Gospell calls, and the fitness of the person for the ends of the ministry in that place. Still some Noblmen and Gentlmen, and it's like a good number, are disoblidged in this case; and persons settled that in the ishue several times prove usless to the people. I have notticed, to please Noblemen and others, and to prevent the common threatning of bringing in Patrons, we in several cases have fallen from our own right; and the Assembly, by their determinations, has weakned the hands of Presbyterys and Sessions, yea Synods, in their setlment of places faithfully, and according to our rule in acts of Parliament and Assembly.

5thly, I cannot but observe, as, upon the one hand, a running things

too high among some feu who broach and move things they cannot carry through, nor can our present circumstances allou of them ; soe, they really wrong the cause they themselves set up for ; soe, upon the other hand, I observe many moe very ready to fall in with proposalls that are lax for loosing discipline, and recommending our constitution to these that by noe means will heartily fall in love with it.

6thly, I nottice a sad debate and difference, year after year, upon fasts and thanksgivings, and their appointment ; and in the Sub-Committys where they are reasoned all the Elders politicians come in, though it may be they will not be three sederunts in the Assembly, and that only to serve a turn, and help a freind, and out again, and debate *pro aris et focis* ; and their strife and division among Ministers and Elders, either about the appointment, or the causes of a fast, falls in ; and it's here I remark the greatest heats, and annually we are sure of a day or two upon these heads.

Lastly, I am apprehensive the Commission's pouer is very dangerouse. That Court has [been] and may be dangerouse ; and their making so many different turns upon the same affair, according as distinct Members come up, sheu hou they may be modelled, and cut out in some cases. And though the Assembly has, indeed, limited them considerably, yet I find still a generall inclination, when the Book comes in, to approve it in bulk, except in a case or two. It has been soe since the Revolution, in Grahame and Hepburn's case, and yet there are several other cases wherein, even according to their own consent, upon neu light, several of them would not vote soe again. I might add several other things on this melancholy subject.—I cannot approve of the incoming of Advocats before the Commission and Assembly, and pleading as warmly as if at the barr, upon different Heritors' rights, charters, and infeftments, upon Calls, &c. I wish these and other things bring not up ane ill report upon our Judicatorys. There are several of them I cannot account for.

I hear from a very good hand that Pier [Père] Simon, after he had read over the English Lyturgy, he said he wondered at the Church of England, who pretended to separate from the Church of Rome, and yet

kept soe much of her Rituell ! And said, had he been to chuse a Lyturgy, he would much rather have chosen the most antient Greek one, in the Apostolick Constitutions, if I remember right, or the *Recognitiones Clementinæ*, which, in his opinion, was much better than any since. And, indeed, considering the value for antiquity, I cannot but wonder, with Father Simon ; only I suspect the first Reformers did not expect or desire it should have lasted soe long, and brought it in but for ane interim.

June, 1711.—Mr William Vetch gives me this account, as beyond all question. When King William and Queen Mary were proclaimed King and Queen at Geddart,* the Magistrates mett at the crosse, and wer drinking the King's health ; and one of them, seing a great Malignant going by, called on him, and asked him, If he would drink the King's health ? “Noe,” sayes he, “but I will take a glasse of the wine,” (or ale.) It was a litle round plucked glasse ; and when he had gote it and drunk it off, he sayes, aloud, “As surely as that glasse will break, I wish confusion (or some such expression) to him, and the Restoration of our Sovereining and the heir !”—or words to this purpose—and threu the glasse a great way off. The glasse lighted upon the Tolbooth stair, (if my memory fail not,) and came rolling doun severall steps, and was not at all broken ! Whereupon the Bailay, that heard him, ran and lifted the glasse, and took them all witnesses of its being whole ; and dropped in wax in the bottom of it, and put on his seal upon it, that it might not be altered ; and after all there, almost, had seen this almost a miracle, he took it home with him, and kept [it] some while. The story took air ; and my relator hapned to relate it at the nixt Parliament to the Earl of Craufurd, Commissioner, and he sent ane expresse for it to the person in Geddart, and my relator prevailed with him to part with it, and the Earl of Crawford sent it up with ane attested accompt of it to King William.

The same person gave me a large accompt of his being taken at Darn-

* Jedburgh.

toun, or near-by, by Major Ogilthorp. This man, within two or three dayes, was drowned, and frozen in the watter, be* he could be found. When in Berwick, close confined, he received a letter from his wife, who is naturally timorous enough, encouraging him very much, and assuring him, that he would be in a very great hazard, and as near death, almost, as possible ; and yet he should be delivered ; and that she was as positive in this, after long prayer and wrestling, as she could be of any thing. Accordingly, it came to passe. He was brought down to Edinburgh, [and] kept close prisoner. He wrote again and again to Lauderdale, his relation, who either would not, or could not, save him. At length he sent up this same Lord Minto, then Mr George Eliot, to agent his bussiness at London ; and ordered him, if Lauderdale would doe nothing, to apply with his representation to Shaftsbury. When he came to Lauderdale, he understood Mr Vetch was represented to the King by the Bishops as the great incendiary in the North of England, and that two letters wer writt to Scotland to passe sentence, and execute him without delay. When Mr Eliot applyed to Shaftsbury, and he read his representation, bearing that he was taken in England, and for facts said to be done there judged in Scotland, he ordered him to print that night five hundred copyes of Mr Vetches Case, and he would goe in to the King in the morning ; and he ordered him to wait for him and receive his commands as he came out. The Parliament was to meet to-morrow, and it was the first day of their sitting. The King wanted a supply, and the Bill of Exclusion to be marred. Accordingly, Shaftsbury went in, and laid the Case before the King, who stormed very much, and though it was backed by Rochester and others, yet the King said he should not live ; and he had writt twice to hang him, and it would be done. Shaftsbury then boldly told him, this was such ane infringement of the libertys of the Commons of England, that he could doe noe lesse than lay it before them, and would doe it that day effectually, and could not but wonder that all the royall influence was used to bring in a Popish Successour ; and a Protestant Minister, who had done nothing,

* By the time that his body could be found.

was caryed down to Scotland, to be judged for crimes said to be committed in England ; and soe went out ; and meeting with Mr Eliot, ordered him to stand at the dore of the House of Commons, and give Mr V[etch's] Case to evry Member as they went in. The King, getting nottice of this, called for Lauderdale, and ordered him (forseing the consequences) to dispatch ane expresse to Scotland, to stope all processe against Mr Vetch. In the mean while, at Edinburgh, his process is going on, and (if my memory fail not) the sentence of death past, only the day left to the nixt dyet. After the King's second Letter, the dyet was antedated, and just as the Chancelour came out of his coach in the Parliament Closse, the third Letter comes to hand, when, going into the Counsell or Court, to name to-morrow for his execution, he seing a freind of Mr Vetch's, gave him a signe, and told him of it, and as it was surprizing to the Court, it was as surprizing to him, when the keeper came in and told him ; but it was a very plain answer of prayer, communicate to him several weeks before.

The same person tells me, that Sir John Dalrymple, (once, I think, his pupill,) when going up to Court, I think in the beginning of the [16]90, or end of the [16]89, came to Darntone, and had sent ane expresse that he should meet him there. Argyle and Skelmorly came there that same night late, being Saturnday. He had promised to preach on the Sabbath ; yet in the morning was obliged to be with the one side, and all fornoon with the other ! There he told me, Sir John told him plainly he was disoblidged by the Presbiterians, and that he resolved to use his interest at Court either to overturn Presbitry, or as much as possible to straiten it, and tangle it. My author used all the arguments possible, but in vain. Afterwards, when Sir John was made Secretary, he had occasion to be with him, and he continued in the same resolution ; and accordingly sent down the formula. He was stiff, and peremptory, and very proud, and would hear noe reasoning when he took up a pick, [pique,] and was disoblidged.

The same person told me, he had occasion frequently to be with the

Earl of Melvil ; and with him, and all the great men he had access to, he still used all freedome, and told them first their faults, and then what remedies occurred to him. He expressly told Melvill, when Commissioner, that his two great faults wer timidity and greed ! He was soe apprehensive of the Jacobite and Malignant party, that he durst scarce disoblidge them, by doing any thing for the interests of the Church, for which he had a kindness ; and he was soe much sett upon getting money, that he did not gratify those whoes help he needed, by letting them into places and posts ; and gave him his advice, with respect to both these, freely.

Mr Vetch tells me, that he was very weel acquainted with Dr Ouen, and frequently visited him. One day he said to my relator, “ You have great spirits in Scotland.” Jeriswood was then at London. “ Mr Bailey,” says Dr Ouen, “ is a person of the greatest parts Scotland ever had. He is extraordinary for good sense, and strong naturall parts, eminent for learning, and greatest for piety, and one that hath a great deal of treu policy : And for Divines,” said he, and pulled out Guthry’s ‘ Saving Interest’ out of his pocket, “ that author,” says he, “ has been one of the greatest divines. I cary this,” says he, “ still about with me. I have written folios,” says he, “ but that conteans more than they all !” He tells me, that Ouen caused reprint it at London.

The same person gave me some accompts of the Lord Broady. He was ane eminent Christian ; he never missed family worship, (if I remember,) thrice a day. He prayed oft himself in the family. Sir Heu Campbell of Calder was a nepheu or some relation of his. He used to say his head was full of windmills ! When he sau his daughter-in-lau giving her children sweetmeats, he said, “ You that are mothers are just like young gentlemen. They kill three of four young hauks before they train up one ; and you often doe soe with your children ! I jealouse this be the case but with too many.”

The same person told me, that he conversed with severall old Ministers at London ; and ther was one of them who was a member or wit-

ness to the Assembly of Divines, who spoke (as they did all) with the greatest veneration of Mr George Gillespy that is possible. He told him, he was in the House when he first came in. It was that day that the Independants, Goodwin, Nye, &c., did defend their Remonstrance, I think. That day Mr G[illespy] came to town from Scotland ; and hearing the debate of the main points of the Independants was to be that afternoon, he went straight to Westminster in his boots ; and the House being throng, with great difficulty got in, and designed to hear only ; and being at the back of all the rest, he was obliged to stand up before he heard. In the time of their speeches, Mr Henderson noticed him, and knew him ; and after the Independants were ended, he acquainted the Prolocutor, that he saw their other Commissioner from Scotland was come, and he was glad of it. Whereupon he was desired to come in. He declined, told he was but new come off his journey, and could not come in. However, he behaved to wrestle through the multitude in his boots. When he was come in and set, after others had spoken, he was desired to speak ; which he long declined, as being just come off his journey, and that he did [not] fully hear, when at the back of the rest. However, it was pressed by the Scots Commissioners he should speak. When he rose, he blushed much ; the eyes of the whole house were upon him. He began with resuming what the Independants had said, which cost him near half an hour, and at the close, he desired them to help him, if he was wrong, and rectify his resumption. This none of them could do. Then he went on with an hour and a half's discourse, answering them fully. There was an universal silence the whole time he spoke ; and he answered so as not one of them [was] able to give a reply. Whither this be the story of the time when he should have said, " Light, Lord," &c., I know not. I reason it different.

July, 1711.—This month I hear little as to publick affairs but what is in the prints ; which *vide*. We have hints of peace, and I am much of the mind there are secret transactions for peace carrying on ; for Harly, who manages all, was for peace before, and I see not how he will get his business carried through without a peace ; besides, I do not hear that

the generality of England are soe weel satisfied with the alteration made as [not] to adresse any more ; and they beginn to see the neu Ministry, in all things wherein they succeed, take the measures of the old.

I am told by one who was at London at the time, that Witsius, who was at London with the Dutch Envoy, when King James was crowned, did that day preach in the Dutch Congregation there upon Song iii. 11,* and that to the great offence of many of his hearers ; having several things anent kings that wer not very savoury at that time. Whither this was to curry favour and to get in to ane English Bishoprick, or a politick to sheu the heartyness of his masters, the States, to the neu King, I knou not ; but they and he changed their note in the [16]88.

This moneth, one of my Elders, Hugh Biggart, told me that one day this spring, when he wakned in the night time, and heard and saw his mother, ane old eminent Christian, at prayer, and wrestling very fervently, he began to be troubled, that he could sleep soe sound, and spend noe time of the night in prayer. This affected him, and when thinking on it, that word came in with much pouer and sweetness, “My God, whoes I am, and whom I serve !” When he had been endeavouring to answer his distresse from this, that he was all day at his lafull trade and calling, and weary with it, and God allowed sleep to him ; and shee was not nou able to work. At the close, I say, of this reasoning, this Scripture, which he kneu to be in the Bible, but kneu not where, till afterwards he heard me cite it in publick, came in with a great deal of life and secret pouer, and lifted a burden as it wer off him. Houever, I find upon tryall, that he did not take up (what I take to be the designe of the Scripture to him) that his serving God throu the tennour of his life was the best evidence of his being his God ; but just satisfied himself with the present sweetness of the incoming of it ; and began to enquire if God was his God ; and did not follou out the Scripture as ane answer to his distresse. I frequently find Scriptures brought in upon

* “Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.”

honest folks' minds, that are easing or up-stirring, the full and main sense of which I cannot find they reach.

I hear the Synod Generall sate in Ireland last moneth or this ; but they had very litle before them. Their neu schemes are not yet perfected of Government and Discipline, which some have in their heads. Mr Darroch's bussiness did take up much of their time. It seems he is passionat, and in debates with some gentlmen did turn hote, and I hear some stroaks passed among them. The Presbytery took it in task, and for that and some other things suspended him. He notwithstanding preached on, and kepted a communion his alone. His people and several others cleave to him. The Synod spent some dyets on it, and have ordeaned him to obtemper the Presbytery's sentence, and if not, appointed the Presbytery to goe on to deposition.

I hear some reports as if Mr M'Cracken wer to receive a Call to the Scots Congregation at London ; but I doubt it, hearing nothing of it from himself. In the beginning of this year, Mr Robert Fleming, after his recovery, turned melancholy, as he is apt enough to doe ; and fell under such apprehensions of a massacre of the Whiggs and Dissenters, and heavy judgments coming upon England, that without acquainting any of his freinds or people, one night went to a boat with his wife, &c., and went over to Holland. It's said he is not under that esteem he once was before this. His Congregation wer under the thoughts of providing him in a helper. This very much allaramed them, and they first had their thoughts upon Mr Bailay, Minister at Inverness, and they say dreu a Call to him. He is not unwilling to be from that place, and Lamingtoun in May (*vide* Letters from Assembly) did crave ane act of transportability ; but it was refused. After this, it seems, they had some thoughts of Mr M'Crakan, but I doe not find they came to any head. I am told in May or June Mr Fleeming came back, and that his Congregation had agreed upon a fund of eighty pounds for a helper ; and will, if weel satisfied, make it up more.

At the end of this moneth, Mr Alexander M'Cracken came down from

London, where he went in March, to see what could be got done for his return to Lisburn, having, by means of recommendations here from the Dutchess to the Duke of Hamiltoun, got access to the Duke of Ormond. He tells me he was very fair to him, and assured him he should not be prosecute by the Government ; but told him the standing laus would still leave him open to the Justices of the Peace ; but when it came to the outmost he should doe all for him he could. He applyed to the Earl of Oxford, and got access to him. He was very oblidging, and desired a written representation of the state of the Dissenters in Ireland. This, upon second thoughts, my author waved, being come up only for his own particular case, and having noe commission from his brethren to act in their name. Upon the Earl asking, Why the Dissenters had not a Tolleration ? he said, it was the opinion of some, and for what he kneu his brethren wer not agreed in it, that a Tolleration would not be for the interest of the Dissenters there. I have forgote the reasons he gave ; but, if I remember, I have heard that being only under a connivance, they have as much liberty, materially, as they could have by a Tolleration, and they enjoy King William's gift of twelve hundred pounds sterling, and are free from the oaths in law, and the impositions that come many times upon the Dissenters, as weel as the Church in England. And it's the opinion, I belive, of some of the strictest and eldest of the Ministers in the North, that many of their young Ministers incline already very much to come as near the practises and principles of the Dissenters, yea to a coalition with the Lou Church, as they desire ; and a legall Tolleration will very much further this humor among them. Houever, my author did in his own name very much urge the taking off of the Penal Laues to the Treasurer ; and shew how these and the Sacramentall Test did very much incapacitate great numbers of the best of the Queen's subjects from appearing for her in the greatest choaks ; and instanced the late invasion, when they in the north of Ireland had fears of the coming in of the Pretender of Scotland, or to them, and yet not one of them wer in case to doe any thing. The Lord Treasurer seemed convinced of the reasonableness of the thing, and promised to consider of it, and allowed my author to write to him, and promised a return.

My author tells me that it was belived at London, that the Lou Church, in England, wer very heartily at the bottome of Greensheilds' affair, though they suffered the Torys to cary it on above board ; and I doe not in the least doubt of it.

That the Dissenting Ministers at London doe stick very close to the old Ministry, and will not leave the juncto Whiggs in ane ace. They oppose the Treasurer in evry thing, and look on him as ane apostate from them, and a dissembler. They will receive no favours from him. I am certainly informed that a Message was sent, and a considerable summ offered to Dr Williams at London, by Harley, for the repairing the Meeting-houses pulled down by Sacheverell's mobb. His return was, that he had noe commission from his Bretheren to treat upon that affair, and did not find they wer seeking any such reparation.

In June last, or in May, when the Queen's breife came out appointing a collection for the Society for Propagating Christian Knoouledge, a message was sent to the Dissenting Ministers, to gather for it likewise in their meeting-houses. The Ministers mett and sent two of their number to the Secretary of the Society, and told him they wer informed that a part of the money they had was imployed for the setting up the English worship in Neu England and other places ; and persons supported by the stock of the said Society, under the notion of propagating Christianity, sett up in the Congregations of their brethren, and wer like to be very uneasy ; and since this was the use that was made of the Society's money, they could not be desired to contribute to it. When this was laid before the Governours, they answered they kneu nothing of it, and that they would write to those places for information anent it.

He tells me that he finds a willingness in several of the Ministers of London to joyn themselves together in a Presbitery ; and he does apprehend that, if such a conjunction could be effectuat, it might be of great use, for correspondence, &c. I very much doubt if ever this be brought to a bearing, for I am informed that very feu of the Dissenting Ministers at London are of Presbyterian principles, and I find feu of them but in their Meetings doe deny the pouer of Synods. I suspect

the most part are very fond of their liberty, and if subjected to the Cognizance of a Judicatory, they could scarce be allowed to speak, write, and print, and act soe freely as they nou doe. I can hear of very feutreuly of Presbyterian principles, at London, but Dr Williams.

My author thinks, at present, in England there are three partys—a party without a head, a head without a party, and a party with a head ! The Torys, since Rochester's death, in June I think, *vide* Neuse Letter, (whoes death helped to fix Mr Harly's interest at Court, and who, though a Tory, yet was staunch for the Revolution,) are a party without a head. And the Threasurer is a head without a party ; for he has that, it's thought, yet to chuse. It's said he made application to the Whiggs before the dissolution of the Parliament, and offered to take them in, but they stood, and yet stand out in a body. The Torys he fell in with ; but not coming in heartily with their measures, they are like to fall off from him ; and he has his party yet to make ; and, indeed, a difficult game to play. And there is a party and a head, the Lou Church, whoes head is the Archbishop of Canterburry.

My author tells me, the Archbishop of Canterburry sent a gentlman to acquaint him he desired to see him, and converse with him. Accordingly he went to Lambeth, with one of his freinds, to be a witness to what passed. He was four or five hours with the Archbishop, who was extreamly civil. He talked much himself, and very long, sometimes near a quarter of ane hour, without a pause. He began with challenging the Dissenters for corruption in doctrine, and bringing in unscriptural tenets ; and he instanced the election of angels. My author replied, he wondered to hear this, since the Scripture is soe plain as to that, and absolute decrees, and reprobation. To which my author replied, “ He thought it was hard that they should be put to defend the old Church of England against the neu ! ” That that was certainly the doctrine of the compilers of the Articles and Homilys. Then the Archbishop fell upon the Supremacy, and my author said, he thought that bare very hard, even upon the Church of England itself ; for it established Regall Visitations, which he belived wer not very desirable, even to the Bishops themselves, and very much against any spirituall pouer in the Church.

The Archbishop answered, these wer indeed a greivance, and they wer but rarely exercised, and never of late. It was answered, the lau was still in force, and the same that established the Supremacy, and natural consequent of it. Then the Archbishop discoursed upon Oaths in generall, and insisted much on the necessity, and lafulness, and reasonableness of Oaths to the Government. This was all granted. Then he came close to the Oath of Abjuration, and harranged upon its being a mighty barrier against Popery. My author ouned himself unclear as to that, and insisted upon its being very unreasonable and unequall with respect to the Church of Scotland ; since the two Churches, by [the] Union, wer upon one level, and should have equall security. The Archbishop answered, they wer both equally secured by the Coronation Oath, and the fundamentall Articles of the Union. My author urged, that the Church of Scotland had noe equivalent for the Oath of Abjuration. It's treu, the Soveraing's hands seemed to be bound up, but evry person in place and trust wer secured by this oath to the Church of England ; but there was noe such thing for the Church of Scotland ; and he might have added, that the Articles of the Union may be altered, for the supposed greater good of the whole, and upon the desire and adresse of the Scots ; whereas there can be noe alteration after ane oath. After all, the Archbishop, at parting, did not seem much against a Tolleration in Ireland, and the rescinding of the Penal Laues, and wondered it was not tabled at the last Parliament in England, where he supposeth it might have carryed.

It is but too plain, that many of the English are not very fond of the Hannover Succession ; and it's wondered that Prince has been soe litle at pains to ingratiat himself with that nation. He never had gotte the language, and there is litle ouning of the English at that Court. It's talked, with much assurance, that a feu moneths agoe, when it was proposed to the Queen to bring over the Successor, and to breed him in England, she rose out of her seat and stamped with her foot, and said shee would not !—and said, “ Let me noe more hear of that ! ” What the Lords Justices will doe upon the Queen's demise, it's hard to say.

Agust, 1711.—I hear that for as great a man as Mr Fergison in Kilwinning was, and likewise of a great preaching gift, yet it was remarked he had very litle success as to conversion.

I hear from the Principal, who was present about the [16]96, or thereabout, in a Committy of the Assembly, where the Causes of a Fast wer drauing up, and it was moved that the restraint of the Spirit in ordinances should be put in ; Mr Gabriel Semple rose up, with a considerable warmth, and said, “Moderator, put it not in, for it’s a lye ! The Spirit is not restrained. I was witness to the old times before the Restoration, and to the times under persecution, and I never sau soe much of the Spirit poured out as I have seen since the Revolution !”

I hear from Lady Henriett Campbell, who was present at a Communion at Jeddart [Jedburgh,] some years before Mr Gabriel Semple’s death, that, either on the fast-day, or Saturday, ther wer three gentlemen either in the parish or noturely knouen thereabout, who rose in the time of the last sermon, and with their servants went out of [the Church,] either to some fair or some race, not farr off. After sermon, when Mr Semple rose to give the ordinary advertisments, he began with taking notice of this, and said, he had remarked three gentlmen rise in time of sermon, and contemptously and boldly leave God’s service to goe to a fair or race, as he supposed ; but sayes, “It’s born in upon me, and I am perswaded of it, the Lord will not suffer them to goe off time, without some remarkable judgment, and I am much mistaken if the most part that have seen them committ the sin, will not hear of the punishment of such open despite to the ordinances of Christ !” This peremptoryness did very much surprize Lady H[enriett,] and coming home from sermon with my Lord Lothian and his Lady, in coach, she expressed her surprize at it. My Lord Lothian said, “The Minister is a man of God, and I am perswaded not one word of his will fall to the ground !” Within some feu moneths my Lord or my Lady, writing to Lady H[enriett,] signified to her, that one of these gentlemen was found in his room, (if I forgett not,) with his throat cutt ; and a second, being

drunk, fell off his horse, and broke his neck ; and some while after, shee heard the third had dyed some violent death.

In the beginning of this moneth, the Laird of Bishoptoun, in company with Carnwath, Eglintoun, and others, riding to the house of [Mertoun ?] where my Lord Sesnock, nou Lord Polwart, lives, riding by the corner of [the] neu built house, dashed his head upon one of the stones that wer standing out for the joyning some more building to it, brained himself, and never spoke one word, but after some feu groans, dyed. He was a very smart, suttle, blamless gentlman.

In the close of the last moneth, among the last dayes of the session, my Lord Arnistoun, who is reaoned noe enemy to the Presbyterian interest, passed a bill of suspension, either without reading it, or it being fraudulently slipt in among the rest, which is like to breed this Church neu trouble. The story is this : The Jacobite and Malignant party at Aberdeen, finding their designe on Dr Burnet, by a rable, broke, (*vide* May,) fell upon other measures. In June or July, Mr Blackwell was settled in Mr Osburn's place as Professour. The Magistrates past ane act of their toun councill, appointing Mr Coline Campbell to be called to Mr Osburn's charge pastorall, and Mr Francis Melvil in Arbuthnot to Mr Campbell's charge in Aberdeen. The Doctor's party, upon this act, dispatch in to their agent at Edinburgh, one Elison, (who goes by the name of the "Devil's Agent,") to get a suspension passed of that act *viis et modis*. This suspension is passed before the Lord Arniston ; and soe secretly managed, that noe body kneu of it till summons come to the Magistrates of Aberdene to appear before the Lords the first of November. It's not expected the Lords will favour Burnet, but the party resolve to appeal, and to bring it before the House of Lords above, where it's expected there may be rather more to say for it than was for Greensheilds.

In the beginning of this moneth, conversing with one of my parishioners, James Brakenrig, of good life and considerable knouledge, he gave me accompt he had been under very deep and sore distresse of soul. Im-

mediat and sensible outlets of wrath wer upon his soul, which made his very life a burden to him. He reaoned his sins unpardonable, and when under this tentation, and pondering the merites of Christ's sufferings and death, he was tempted to think that even these could not take away his sin ! The outgate he gotte from this temptation was this : He began to think with himself, that Christ's blood did actually take away, and was sufficient to satisfy for the whole sins of the whole elect ; and though he reaoned himself the greatest sinner, yet he could not but think that all the sins of the elect, when put together, wer greater than his sin in particular, and therfore that Christ's blood was sufficient to satisfy for his sins, if applied. He was out of the parish for some moneths, and was brought soe lou, that he was oblided to come home to his own house. I kneu nothing of it ; but it was soe ordered, that I was lecturing upon the viii. of the Romans, and hapned to explain the spirit of bondage, at some lenth, and the spirit of adoption. Ther was not one sentence he said, of the one, but that he could say he had felt, and could not deny several things in the other to be with him ; and this was the beginning of his outgate. I did not soe much as knou he was in the Church or the country at the time. Certainly there is ane unknowen secret direction of Ministers to subjects, and a providentiall concurrence bringing hearers to them, when God has desings of good to bring about.

I am told by Mr Walter Stewart, merchant at London, that it's openly talked there, that the Queen of late is returned to her old way of drinking, and some add of whoredom too ; and none but such as are ready for both have access to Court. I wish it may be false ; and, if treu, I fear it [will] shorten her days.

I had my sixth Communion the second Sabbath of this moneth—a fuller accompt of it, *vide alibi*. There are two particulars, I think, may have a room here among the Remarkables, and what may tend to the history of Providence.—1st, Before my fast, where I ordinarily begin my self, I was oblided to alter the text I was fully settled upon ; and it was preached upon just after me, to much better purpose, by Mr Crosse ! I

would not set this down, if I had not had occasion to notice it more than once. I remember my last Communion, I had settled upon a text, and write half a side upon it, for my fast, before my last Communion ; and I was obliged to alter it, I know not well upon what grounds, but my study would not goe with me ; and just after, Mr Millar preached on the very same, almost in a parallel place. And, in the 1705, I had to preach at Inshanan fast, and on the Saturday at Merns ; in the beginning of the week, I settled upon Mat. iii. 14, to preach on at the Merns, and wrote some on it, I think all the heads of my sermon. When I came home on Thursday's night, I began to think on my text for the Merns : When I came to follow it out, nothing pleased me, my scheme of heads I disliked, nothing offered in their room. I was obliged to betake myself to another ; and when I went to the Merns on Saturday, I found it had been preached on on the fast day at the Merns.—2dly, There was three of the English souldiers communicate with us. One of them had a testificate for admission, being a Scots-man. Another, Joshua Bangs, (*vide* his Letter and Confession *alibi*,) was baptized by Mr James Stirling, at Calder, upon the Teusday, and communicate with us upon the Sabbath, with a great deal of seeming seriousness. His eyes almost never dried all the day. A third, who was but new come to the country, came to the Table without a token. Providentially, he was at the end of the Table. I raised him, and took him aside to the church-yard. I asked him, why he wanted a token ? He did not understand me, till I explained it ; and he said he had frequently communicate in South Britain, and there had been none required of him. That he was new come, within these three weeks, to Scotland ; that he knew not Joshua Bangs nor the other. I examined him as [to] his knowledge, and found he had a competency. When I asked him, how he expected to be saved ? he said, “ By Christ,” and took himself as it were, and added, “ by faith in Christ.” When I asked, what faith was ? he said it was hard to describe it, but he found it a heart-purifying thing. After several other questions, I found him tolerably knowing, and seemingly serious. I told him I was a stranger to his practise, but upon his knowledge and seeming seriousness I would allow him a token ; but desired him to

approve himself to God, in going or staying, and act as he would answer. I expected the nixt Table to be the last, and had litle time with him, but gave him a token ; and he came in the nixt Table and communicate.

[*August* 20.]—The 20 of this moneth, I fell ill of my feaver, wherein the Lord dealt very kindly and tenderly with me ; and it was the end of the September before I came out of my room. The accompt of the circumstances of this sickness and recovery, *vide* other paper.

This moneth we have ane accompt of the battail between the Turks and Czar, and the peace in these parts. *Vide* prints ; and I suspect that peace is carying on very fast at London.

September, 1711.—In the beginning of this [month,] I hear a generall dissatisfaction our Nobility, that wer at last Parliament, have at their treatment at London. They complean they are only made use of as tools among the English, and cast by when their party designes are over.

One of the commoners, just neu come down, Kilmaronock,* sayes, positively, we most either have a peace or a Whigg parliament ; for there is noe money like to come in to the Treasury, and Mr Harley can never cary through his bussiness without the one of these. The Pretender's going from the camp of Dauphinee to Rome this moneth is another great presage of peace. I think, for his father's sake, he should be kindly enterteaned there.

This moneth, I think, Mr Robert Craighead, Minister at Derry, in Ireland, dyed in a good age. He was very usefull there, and a solide, judiciouse, piouse writer, and noe doubt the interest of the Presbiterians in the north of Ireland will be at a losse, that he is taken away.

I hear from a good hand that the project about Patronages we heard soe much of in the spring among our Members, Commoners in parliament, upon second thoughts, is much altered in its frame. They nou doe not designe openly to set up Patronages, nor attack that act of Parliament abrogating them, but their project is by ane explanatory act to

* See February, 1711.

lodge the pouer of calling of a Minister in a parish in the hands of the plurality of Heretors, and exclude the Session and Elders from any hand in it. They think this will be more plausible and taking, then to have the pouer of calling lodged in the hands of one man, and it will be equally a stroak at our constitution ; and, indeed, it will be in some respects the setting up ten Patrons for one.

I hear most part of the Louer House of Convocation at present are turn-coat Nonjurants, and not only Tory in their principles, but really Jacobite.

This moneth, Dr Robison, Bishop of Bristoll, is made Lord Privy Seal, and that he is the toping Bishop nou at Court. He was a long time envoy at Sweden and Denmark, and is a man of Court education, and weel seen in the interests of the forraigne states. It's said that when the see of Canterburry vakes, and Tennisoun is nou very infirm, he will be fair to be advanced to it. I mind noe Bishop in England that, since the Revolution, has been in such a post as Privy Seal.

I knou not if I have before sett doun ane accompt I heard some time since of Archbishop Tillotson on his death-bed, he lamented to some of the Bishops and Clergy that came to see him, that he had made too much use of reason in his sermons and writings, and too litle of Scripture. He said he thought to convince the enimys of religion by reasoning, but he found it would not doe ; and there is nothing that will have weight with consciences but Scripture.

I hear from good hands a very strange accompt of one . . . Gilmor, a Glasgou youth, who went doun and was a baxter [baker] in Campbeltoun. He was a very great mocker and scoffer at religion, and a very lax man. For a twelve month before May last he had a great many convictions, on the Sabbath, when hearing Mr James Boece, Minister there ; and he ouned he was never almost a Sabbath but he came away with a bosome-full of convictions. Houever, he found means to stifle all, and turned through the week to his old courses. In the beginning of May last, one Sabbath night, in the morning, he fell a dreaming that two devils came to him ; and one of them said, " You must goe with

us ;” and he said, he would not. The Devil said he belonged to them ! He said, “noe,” he hoped in God’s mercy. The Devil upbraided him for his sins ; in particular, drinking, and mocking, and scoffing ; and told him that God had given him many offers, and many convictions, which raised resolutions, and he had slighted all ; and that there was nou [no] mercy for him. He was theirs ! All this passed in sleep, and the fright and terrour awaked him, and he got up out of his bed. It was just a litle after the break of day, and soe light that he could see. And when he was up in the floor, ther wer just two Devils in the shapes he sau in sleep accosted him ; and the room filled full, as [he] said, of Devils, and had the very same converse, and he made the same answers as above. At lenth one of them came up and gave him a stroak on the side, and said, “If you will not goe with us nou, you shall goe with us this day eight days !”—and they disappeared, and left him in dreadfull terrour. It was in the time of the Assembly ; Mr Boece was there, and there was not a Minister in all that bounds to be had, though he earnestly desired them. He went to Christians and they came to him, and continued under the fearfullest terrours imaginable. He was otherwise perfectly in the use of his reason and senses ; only compleaned of a pain in his side, where he said he had got his stroak, and otherwise was in perfect health all the week, and continoued till that day eight dayes, at which time he dyed under great terrour. I have writ to Mr B[oece] for the attestation of this.—Mr Boece’s Letter gives it another turn.

Mr John Anderson gives me ane accompt of one John Touard, in the parish of Luss, who was a tennant of Lusses, a rich country[man ?] morall, and blameless, and of extraordinary sense and solidity. He, for near a year’s time, compleaned very much of witches their contrivances against him ; and said he heard and sau them, and kneu their plotts ; and named many persons. [He] sought much to be his alone, which was not alloued ; and he went out one day, and has been noe more heard of.

My wife tells me, that when she was at school at Edinburgh, she had this accompt from the damsel’s sister at school with her. She was a gentlman’s daughter in Fife, of the name of Angel. She told her that

she had a sister of two or three years old, a very pleasant child, that upon a touch took all the distempers of any that touched her—the creuls, and gout, and many others—and upon a touch of her, the persons under them wer immediatly cured ! People watched when out playing, to get a touch of her, soe that her parents wer obliged to keep her within dores, and to have some body still by her.

She tells me that she had this accompt from Mr Andreu Reid, Minister of Kirkbean, as [a] thing that he kneu to be certain, and fell out in that country. There was a young man fell in love with a gentlman's daughter. The match was equall enough, yet her freinds marred it. The young gentlman went abroad for six or seven years. The young gentlwoman came to dye that very day or the day after the gentlman returned to [this] country ; and, hearing nothing of the gentlwoman's death, came streight to the house where she had been. When a litle from the house, there is ane old man in the habite of a countryman meets him, and asks him, When he came home, and hou he had been since he went abroad ? After ordinary answer, the old man sayes, “ I suspect you are going to such a house, but your errand [is] away—the gentlwoman is dead !—but, if you will follou my advice, I [will] direct you hou to enjoy her yet ; and withall puts his hand in his pocket, and offers him three pills ; and said, “ If you will give her these she will recover !” Accordingly, he takes them ; and [going] to the house, found her lying dead, and put the three pills in her mouth, and she began to revive ; and the gentlman marryed her, and took her home to his house. After they had been some moneths marryed, there is a freind of his comes to the house, who was a very eminent Christian ; and when he comes in, the gentlman tells him, “ This is my wife.” His freind declined to salute her. After some time he takes him aside, and tells him that he was very much perswaded his wife was a Devil, and indeed he could not salute her !—and, after some discourse, prevailed soe farr with him as to follou his advice, which was to goe with her and take her to that room where he found her, and lay her down upon the bed where he found her, and quitt her of a Devil. Which he did, and she immediatly became a

dead corpse, half-consumed. This had need to be weel attested ; and I have writt to Mr Reid anent it. *Vide* his return to me.*

About the end of this moneth, Sir James Steuart of Gutters† is put in again to his post he had formerly of Queen's Advocate, and Sir David Dalrymple is turned out. Hou that change comes I doe [not] weel knou. Some say that the Earl of Oxford and Court is displeased with Sir David Dalrymple his carriage in the affair of the Meddail of the Advocats ; for which *vide* Letters last moneth, or July. I knou there are ouing to him severall years' arrears of his sallary. Some say this is brought about by Mr Carstairs' influence, who is at Court, and very bigg with the Earl of Oxford.

Houever it come, I hope it is a happy turn for the Ministers in the north, who are under very great difficultys, this summer, from the English Service being set up almost evry where beyond Tay. There was never such ane inclination to this in Scotland as nou appears towards this, and I wish the Lord may direct the Commission, when it sitts, to take some proper measures for curbing it, or at least giving a Testimony against it.

In the end of this moneth, the Earl of Dartmouth writes down to the Earl of Levin, and I knou not if he wrote not also the Advocate. It's from a Letter of his I have it, that complaints are laid before him of the strictness of our Church discipline to the souldiers ; and they come mostly from Glasgou. He desires to knou the treu state of the bussiness, and the nature of our discipline. They complean that noe souldier will take on with them, &c., and that for the severity of the censures of the Church ; and that the way to prevent this will be to send down English Chaplains. I sau the Earl of Leven's Letter to the Principal and Mr J. B. [James Broun,] wherein he desires a representation, such as might be laid before the Court, if called for ; and desiring them to use as much lenity as the rules of the Church would allow. It's hoped this affair may be taken up, and ended. The occasion they talk of was this of the representation sent up by the English officers at Glasgow to their

* Quarto Letters, xix. 7. Wodrow's MSS. Adv. Lib.

† Goodtrees.

Collonell Wightman, at London. At Glasgou there was one of the souldiers was soe wickedly impudent as to lye with a whore upon the Bridge, openly, and two of his fellous stood centry ; upon which they wer called before the South-quarter Session. Mr A. M. was Moderator. The officers ordered the agitant* to goe and be witness to the examination of witnesses. He came before the Session, sat down, and sate down with the Elders before Mr M. came in. After constituting, Mr M. desired him to remove. He answered, he had orders to be present there from his Commanding officer, and if he removed he must take his men with him. Mr M. answered, It was neu to him ; and he behoved to advise with his brethren before he admitted this. Whereupon he removed, and his men, the pannels. When the Ministers mett, it's said they condescended to allou this ; and appointed one of their number to wait upon the officers, and acquaint them, with one of the bailays with him. This was, it seems, neglected ; and the souldiers after never compeared. They talk also of a sermon by Mr J. C., wherein he spoke directly to the officers and souldiers, which grated them a litle.

This moneth Bouchain is taken by the Duke of Marlburrou, and this is all like to be done this season by the armys in Flanders. It's generally thought that that Generall is cramped this campaing by what he used to be ; but I belive the projects for peace marr the operations of the warr very much.

This moneth, and the last, the pestilence rageth very much in Copenhagen, and several other places about, and spreads much. That arrou has been very long in the North, and it will be a wonder if it come not over to us. Our sins are certainly more agravated than theirs !

October, 1711.—The beginning of this moneth, the Synod sate. There was never, that I remember, soe litle bussiness before us as this time. Except the bussiness of Pensilvania, I remember nothing but our minutes, and each Presbitry subscribed for soe much. The whole present did amount to forty-two pounds sterling, which was to be sent in

* The Adjutant of the regiment.

quamprimum, and the rest of the brethren absent wer to subscribe ; and all was to be in the hands of the Presbitry of Glasgow, who wer to pitch upon a young man, and ordean him, if need wer, or two, and send them over to the Presbitry of Pensylvania.

Mr James Broun tells that he had thir two accompts from certain hands, when in Neu England, old Mr Shepherd's son, a Minister, told him, either of himself or his father, I doe not mind [which] : There was one of their congregation who was abroad in a ship [that] was taken by the Turks ; and there was noe way to get him redeemed they could think upon. He and the congregation set apart a day for fasting and prayer. Mr Shepherd, in prayer, had some such expressions as thir : " Lord, we are perswaded this person is thy servant, and is nou in the hands of the Mahumetans ; open a dore for his releife by sending some help to him." And, after he had named severall ways of helping him, he added, " And, O Lord ! if ther be not other method to releive thy servant but by the death of the Prince where he is keeped, take him away as thou seest good !" Accordingly, the Prince dyed, as near as they could calculate, to that very day when this prayer was put up !

He tells me further, that this man's posterity are yet alive in Neu England. Ther was [a] singularly pious man of good substance, with a wife and severall children, disposed of all their effects in England, and putt all they had in a ship. The ship, in her passage, struck upon a rock in the middle of the sea, in the night time, and all wer lost but the man and a servant maid ; who, I knou not hou, wer preserved, and in the morning found themselves upon a bare barren rock, many leagues from any land. They had nothing to eat, and noe fire. They, by some means, gote fire, and resolved to [engage] in prayer and preparation for death. After they had prayed a while, ther was some [of] the wreck of the ship cast to the side of the rock where they were, which susteained them some days. After a while some more when that failed. Sometimes, on the back of prayer, fishes would have leaped up soe as they caught them ! Thus they continoued upwards of thirty days, still looking if any shipps wer coming that way. When all hope failed, the man

said, " We have [had] prayer and fasting, but there is one mean I am challanged for the neglect of, and that is praise. Let us sett apart to-morrow for praising God for our delivery and miraculouse preservation !" They did soe, with much liberty ; and that evening they discovered a ship, which took them in, and they came to Neu England. The man maryed the servant, and quickly had all his losses made up ; and he or his had a good plantation when my author was there.

My wife tells me she has this accompt from good hands : That the Laird of Baldoun, father, I think, to Lord Basile's* Lady, was marryed to another woman, before her mother. His first lady, it seems, was under a promise and oath to another gentlman. Houever, shee had given him over. That day shee was contracted, her first choice came to the house, and was denyed access ; he desired but one word of the lady, and told he would not goe away till he gote it, and if it could noe otherwise be had, he would speak it before company. She came to the dore to him, and [he] diswaded her from going on, shouing her her subscribed promise to him. Shee would not hearken to him. Then he desired that she might remember he had warned her that Baldoun and shee would not long enjoy each other ; and ther would be a sad accompt of her ! Shee went on, and they wer marryed. That night they wer marryed, or in the morning after, they wer in bed, ther was a great noise heard, and when people came up she was gote at the dore sitting youling like a dogg, and he lying speechless in another part of the room ! She continoued youling and houling for some dayes, till she dyed, and he continoued very ill, but after her death recovered.

It is certain that the Earl of Balcarras, Lady Henriet's† elder brother, I think, as this same Earl's elder brother, when he dyed at London, and was opned, there was a stone or stonny substance found in his heart, and that about two inches long, which Sir Robert Murray presented either to Gresham Colledge, or some other publick Collection of curi-

* Lord Basil Hamilton.

† Lady Henrietta Campbell.

ositys. He was ane excellent youth, of great parts and piety. Baxter, in one of his books which he dedicats to his mother, sayes, “though he dyed of a stone in his heart, yet he had not a heart of stone !”

I hear from Mr Andreu Reid, Minister of Kirkbean, for a certain accompt which he had either from the person herself, or the Minister of the place where she lived, near him. A woman had her husband who went abroad, and shee heard noe accompt of him for a year, or some years. There wer some accompts came at lenth of his death ; shee fell into a very great concern, and frequently had that expression, “ O ! that I might once see him !” After some time, one night, one comes to the dore, and shee opens, and as she thought it was her husband ; he tells her a story of his great hazard and danger, and what had kept him away soe long. To bed they goe, and within a litle shee felt him grou cold like lead, and began to be in a dreadfull terrour, and to sain* herself : Whereupon her pretended husband gave her a nip† and evanished. Shee fell in dreadfull horrou, and the Devil, in the shape of her husband, frequently appears to her ; and when he does soe, she has ane intollerable pain in the place where shee was nipped ; and it’s that excessive,‡ and her terrour soe great, that she is in hazard of making some concessions to the Devil when he appears, from the force of the torture. The Minister of the place and others are much concerned about her.

My wife tells me she had a certain accompt of a woman in Air, a very good woman, whoes husband went to sea and was lost ; and shee had the very same expression frequently, “ O ! that I might but once see him !” And the Devil did appear to her in his shape, and since that time shee never can be in a room her alone. Shee is yet alive, and is really pious, and of her acquaintance. Once my wife had the accompt of it from one to whom shee told it.

The end of the last moneth there has been much heat, and talk, and partying in Glasgou about the nixt Provost ; and on the second the election came on. The generall inclination of the place, it seems, was

* Bless, sanctify,

† Pinch.

‡ It is so excessive.

for T. Smith ; yet P. Aird and his party caryed in vote for P. Rogers. Ther was a sort of mob at their coming down the Tolbooth stair, and going home with the neu Provest ; and stones and other things wer throuen, in a very scandalouse manner ; but the magistrates wer soe wise as to overlook it. Upon Wensday the tenth, the Dean of Gild was chosen, R. Zuil, contrary to the party P. Aird had made ; and after he had been throuen out of the councill the Friday before. These divisions, I fear, in the issue, doe hurt to the interest, and make us, and particular Glasgou, the key of the West, appear weak and contemptible. I find the inclinations of many are soe violent against the present sett, and P. Aird's carying still the vote of the councill, that they threaten an addresse to the Parliament for a neu sett of the toun, that noe particular persons may be able to engrosse the pouer of the magistracy in their hands ; and that nothing hinders many honest people from joyning in it, but the apprehensions it may be ane ill precedent to other burghs, if they demand a poll. And noe doubt, in severall places, the Malignant party would cary matters. I am the more sorry at thir heats, because I reacon both sides are honest men. I heartily wish ane accommodation had been fallen upon.

I hear Mr James Broun, Minister at Rotterdam, is dead last moneth, or some litle time since ; and the talk is renewed that Mr R. Fleeming will be called over to succeed him, and goe over.

I hear that the High-Flyers in England at present are running very severly upon the Dissenters' Schools and Colledges, that are private ; at which, in several places, their youth are educate. There are some old English acts of Parliament in favours of the Universitys which doe strick very heavily against them, and wer not repealed in the Toleration act.

Mrs Lillias Steuart informs me, that she has frequently heard her father, Sir James, the Provest of Edinburgh, give this accompt of Mr Alexander Henderson at his death. He was dining with Sir James, and at and after meat he was exceeding hearty and merry. When Sir James and he wer their alone, Mr Henderson said to him, " Doe you

not observe me very merry this day?" "I doe," sayes he, "and am glad of it!" "Weel," sayes he, "I am hasting home, and very near my end; and there was never a school-boy that was more desirouse to get the play then I am to have my leave of the world! Within a fourteen-night (or some short time he precisly named) I will take a feaver, and dye of it. I will rave the whole time; and in this place many will come in. I desire of you that you may be as much by me as you can." Accordingly, at the time he spoke of, Mr Henderson fell ill of a feaver, and raved the whole time, except when a Minister came in; he would presently desire him to pray, and then he was silent, but at other times he still almost spoke and raved. Just as [he] was a dying, Sir James was standing at the bed-foot, and another person; Mr Henderson, at his last fetch,* opned his eyes, looking upwards. Sir James declared they had to him a glance brighter than any sparkle of a diamond, yea, brighter than any candle ever he sau, and he presently expired. He cannot learn that any about, but the person with him at the foot of the bed, observed it; but it was soe surprizeing to them both, that they both looked upon each other at the time, and wondered much at it.

The midle of this moneth we have certain accompts that the præliminarys of the peace are adjusted and signed upon the one part. (*Vide* Letters.) A partition which was soe much blamed in King William must be come into. I wish a generall peace abroad, which in itself is very desirerable, have noe evil consequences upon this poor Church and land! I wish religion wer more at heart with these concerned in that treaty.

I sett down what follous out of a sheet of Sayings and Observations collected by Mr William Tilledafe,† which I have from his son Mr John, Minister at . . . :

* At the last breath he drew or fetched.

† Tullidelf.

It was Mr Tillidafe's saying, that in compassing of deuty we should be as seriouse ere we goe about it, in preparing, as if ther wer noe hands to be about it but our oun; and when about the performance of it, we should be as pure in depending on God, as nothing had been done by us, in order to the performance of it.

Mr James Wallwood, (a Minister,) in his younger years, was deeply exercised. Mr Alexander Henderson was Minister of Leuchars, near by him, and gave him a visite, and after long conference could gain noe ground upon him; for Mr James was of a deep peircing witt, and repelled all Mr Alexander could say to him by way of comfort, so he goes to leave him. Mr James gripps Mr Henderson's hand fast at parting. Mr Alexander asked him why he expressed soe much kindness? "For," sayes he, "I never did you any courtesie, or any personall advantage." "I love you, Sir," said Mr James, "because I think you are a man in whom I see much of the image of Christ, and who fears God!" "Then," sayes Mr Henderson, "if I can gain noe more ground on you, take that, (1 John iii. 14,) 'By this we knou [that we have passed from death unto life, because we love the brethren.']" Upon this Mr James anchored [his] faith, and this was the first thing which brought comfort to him. After this they parted, but within a litle he greu soe in the sense of the love of God, that the manifestations the Lord allowed him all his life-time wer wonderfull. At his death (of a flux) he called for a drink. Ane old grave gentlman standing by sayes, "Sir, is your thirst great?" He replied, "It's great indeed, because my distemper calls for it; but that thirst is nothing to the thirst I have to be dissolved, and to be with Christ, and noe wonder, for these seven years he never frowned on me, nor did he ever deny me access." This is somtimes the Lord's way with these that are exercised in their youth sharply, he trists them oftentimes with clearer manifestations of himself all the rest of ther lives.

Mr John M'Lellan had a lady in his parish at Kilcudbright, who was bruited for having fellouship with the Devil. When he had the Sacrament in the parish, he debarred her from the Table; notwithstanding shee came, and when he sau her, he commanded her to rise, otherwise he would exhort none. Shee did indeed rise, but when shee was at the

foot of the Table, turned and said, "Can flesh and [blood] endure this?" And after that, she sought an opportunity to catch an advantage of him. The Lord also suffered some links of Satan's chain to be loosed against him, for he was put to such an agony, that in forty-eight hours he would have burned the sheets he lay in, his heat was so vehement; yet for all this he was never heard utter a discomposed word, but enjoyed great tranquillity of spirit to the close, and had high raptures of the love of Christ. In the extremity of his agonie, some Christians came to visit [him,] and said, they thought it a strange dispensation, that the Lord should let Satan loose upon him! He answered, he was going to his Father's house, and he cared not though the Devil wer the officer to give him the summons!

A Divine, upon 1 John ii. 16, asks, "Why the pride of life is mentioned after the lust of the eye?" &c. He answers, "It's last named, because last tamed!"

Another observes, that the matter of Uriah is excepted out of the Lord's testimony, rather than that of Bathsheba; because, in the one he was overhauled* by a temptation, the other was contrived in cold blood.

Mr Robert Blair, at St Andrews, said he was still† jealous of persons who pretended to be under a vow to abstain from any thing, such as drinking, &c. He compared them to muzzled dogs, that have been muzzled for some foul fact or other!

It's said of Mr David Dickson, that when ever he was brought under any strait, or trusted with any crosse dispensation, his practise was, he winked hard till he ran through all the promises; and when he came to a promise suiting the present exigency or strait, he said, "Nou, Lord, here I will anchor faith, and here I will hing, let adversariys rage as they will!"

Mr Rutherford used to say, under harsh Providences, that Providence hath a hundred keys to open a hundred dores, even when it's come to *Conclamatum est!*

* Overtaken.

† Always, continually.

Mr Robert Blair, speaking of the glory of Christ, said, that “The glory of the Sun of Righteousness did as far exceed the glory of the sun in the firmament, as the brightest shining of the sun of the firmament did excell that of a gray kitchen candle !”

The first Antinomian that ever we had in this Church was in the year 1647, in Mr Ker’s charge at Haddington. Mr Ker desired Mr Dickson, when he was that year at the Assembly, to come out to Haddingtoun, and commune with her, for he could gain noe ground on her. When Mr Dickson came, he asked her when shee had prayed for remission of sin ? She replied, “Not these several years ; but,” sayes she, “I have not sinned these soe many years !”—and made use of Numb. xxiii. 21.* After he had given her the treu meaning of the place, and had debated with her a long time, with small advantage, at lenth he asked her, If the Lord should suffer her to fall into adultery, whither shee would pray for the remission of that or not ? Mr Dickson having learned by the conference, that shee had been deeply exercised, and had wandered into England, and there drunk in that errour, he sayes, “My heart, you have been in a feaver, but your physitians have been bad and unskilfull, and have left you in a lethargy to cure the feaver. You will never be right again till you be cast into the feaver again, and the Lord give you a kindly cool !”

The Viscount of Kenmuire dyed in the 1633, (*vide* printed accompt.) He had been loose, and in his sickness he called for Mr Rutherford, Minister at Anworth. When he came he used his Master’s method, to launce, ere he pour in oyle,—to wound, ere he make whole. He first told him of the failings which had been incident to him ; and, indeed, the Viscount took with guilt, and the Lord did bear home convictions upon his spirit. In the midst of his agony, the Bishop of Galloway (Lamb was his name) gave him a visite, and seing him in that agony, sayeth, “What aileth you, my Lord ? You have been still†

* “He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel : the Lord his God is with him, and the shout of a king is among them.”

† Ever, always.

a civil and discreet Noblman, and a good neighbour !” The Viscount replied, “ My Lord, civility will never bring me to heaven ; and you will never be honoured to be my comforter !” When the Bishop is gone, he sayes, “ Lord help these that have these men to be their comforters ; and what a taking would I have been in, if I had not brought other Ministers to this country !” And he sends again for Mr Rutherford, who, indeed, was honnoured, as at first, to launce, soe at lenth to pour in oyl, and to be comforter to this Noblman, to whom the Lord gave great heart-loosing, and abundance of tears, in the sense of his guilt. At lenth he dyed with great assurance of God’s favour and love.

Mr David Dickson, riding one day with a gentlman who was much given to drink, began to exort him to abstean from that sin. The gentlman had the commone pretence, that his oun inclination did not lead him to it, but evil company debauched him. Mr Dixson told him, that was noe excuse ; and exorted him further, but seemed to get litle further hold on him, till a litle after, riding a water, the gentleman’s horse would not drink, though oftener than once he pressed him. Mr Dickson (who was oft, among many other things, happy in his similitudes) said, “ Sir, you seem to be litle affected either with your guilt or what I have said to you. Nou, I pray you take a lesson from your horse, who will not drink but when he is thirsty !” That admonition and check stuck closer to him than any, and he reformed.

It’s the remark of one, that the best way to knou more of God’s mind in things that are doubtfull, is to be bussy in what is clear.

Mr Robert Blair said, speaking of the union betwixt Christ and believers, that “ The two graces that made it up, upon our part, wer faith and love ;” and compared these two to the gleu and wooping of a club ! * Faith is like the gleu, because it’s the uniting grace, (this blessed union

* In allusion to the mode in which the golf-club is fastened to the shaft—it being first glued, and then confirmed by cord firmly bound over the entire joining. Many of the allusions, in the course of the *Analecta*, have reference to the games which were then popular in Scotland.

being made up by the Spirit upon his part, and faith upon ours ;) and love is like the wooping, because, after this union is made up, it is love that keeps it firm and fixed.

The wicked are like a standing pool, in which, if you cast dung or any thing, it will lye till it rott. They have many sins lying upon their consciences, unrepented of ; but if you cast dung into a live-fountain, it will not suffer the dung to ly, but will immediatly cast it up again. Believers, when they slip at any time, they ly not still in it, but throu it up.

One observes of the harmony betwixt Providence and the word, that as God has stretched out the firmament over the naturall, soe hath he stretched out his word over the rationall world. As all creatures on earth are influenced by the heavenly bodys, soe are all creatures in the world influenced by the word, and doe infallibly fulfill it, when they designe to crosse it. This farr from Mr Tillidaffe.

About the midle of this moneth, Mr Alexander Hasty, Minister of Glasgou, dyed. He was under a considerable damp and darkness with respect to his interest. He said to me some dayes befor his death, “ I have many times preached the difficulty of salvation, but nou I feel it. Shall ever such foul feet as mine enter into glory ? ” He said he would give all the world, if he had it, to be saved, though as but by fire. He was a very zealouse, honest Minister, and though he was under some damps, yet there is none that doubts of his safety.

* Mr Andrew Turner tells me this remarkable passage concerning himself. About the 1694 or [169]5, the year before the noise anent the Witches and Balgarran's daughter broke out ; when he was Minister of Erskin, where Balgarran was and Margaret Lang, he got a line from the Presbytery of Stirling, to supply the parish of the Port* in their

* Port of Menteith.

bounds. Mr Turner was born there, and the Earl of Monteath, and the rest of the heretors, signified to some, that, if soe be Mr Turner would come and preach, they would give the keyes of the Kirk (which they kept up from the Presbytery) to him, and come and hear him. He upon this resolved to supply them a day, that the Kirk might be once opened ; and, accordingly, he went away from Erskine upon Friday, and came and preached to them. He resolved to come home upon Munday, by Calderwood, and left his first child Mary, about three quarters old, and all his family, very weel. Upon the Sabbath night, after he had gone home with one of the heretours, he went out to a wood at night to be retired ; and when in meditation his family was much born home upon his spirit. He reaoned it a temptation, to divert him from the subject he was on ; and waved it, as unseasonable. It was darted in a second time, and he waved it. On Munday morning, as he awakned, the thoughts that his family wer in some distresse haunted him for some time ; whereupon he resolved not to goe to Calderwood, but to goe streight home to Erskin ; and, accordingly, when he is coming throu Dumbartane-muire, he being alone riding, he endeavoured to spend some time [in] prayer and meditation. In the time of it, this was much born home upon his spirit, that his child was at the point of death ; and he gote some freedome in prayer about her, and about himself. Within a litle while after, as he was riding, that was born in upon his spirit, “ What if the child be witched, and what if Margaret Lang have witch-ed the child ? ” This Lang was a woman, in his parish, that was under good repute, and not the least suspected for witchcraft, or any ill, but esteemed a great Christian. It was, he tells me, above a year before any thing broke out. This he endeavoured to divert, and within some time after, it's born in upon his spirit, “ What if you shall be one person that shall lead Margaret Lang to be burnt for a witch ? ” Thus he came home in some confusion, and when he came in to his house, he found his child just expiring, and one of his elders praying beside the child ; and the child in a feu minutes dyed. His wife had dispatched an expresse to Calderwood, expecting he would have gone thither. Within a year, the bussiness of Balgarran's daughter broke out, and she

accused Margaret Lang, and the process is in print. When shee came afterwards to be condemned, and he with Mr Blackwell led her to the fire, this nottice he had had came very fresh to his mind.

This heavy dispensation of Balgarran's daughter has in Providence been a mean of good to that family. Balgarran himself, who before that was a person of noe seriousness, som time after his conversion, said to Mr Turner, " If a year since any person had said to me I did not believe there was a God, I would have been fair to have sticked him ; but nou I find that I did not, indeed, believe His being !"

Mr Meinzie, Minister at Erskin, tells me that when he was in Sir John Campbell of Carrict's family, young Carrict lay in the room with him ; and one Munday's morning, Carrict having gone to lift some rents the week before, when he wakned out of his sleep, he thought in the morning (gray) when he opned his eyes he sau Carrict come to the bed-side just in his ordinary habite, and smoking a pipe. He came to the bed-side and looked in to him. My informer sayes, " Carrict, is this a time for you to come home ? Doe you desing to affright me ? I assure you this is not the way to thrive, to goe and drink with your tennants and spend the Sabbath in drinking and in riding, and come home soe untimely !" He stood still smoking his pipe ; and he sayes, " Carrict, are you drunk ? Doe you desinge to affright me ? Why doe you not speak ?" He stood stone still. Upon this my author, not doubting but it was he, leeped out of his bed and sayes, " Ile make you speak, or else I shall knou if you be dead drunk !"—and grasped at him. Upon which he found nothing but his oun cloaths which wer by the bed-side flung in his arms, and the apparition disappeared ! He went to the dore, and felt it bolted within. About four or five dayes after his father dyed, and this was all he had to observe remarkable upon this ; but Carrict was not in that place for some dayes.

About the midle of this moneth I hear ther was a meeting of severall of our Scots Peers, at the Viscount of Kilsyth's, where they concerted not to goe up to this parliament till peremptorly writ for ; and [also] some assurance be given of the places they were made to hope for last

session, and have missed. They reacon upon themselves as the ballance of the Peers in the parliament; and they think in their absence the Whiggs may cary things disagreeable to the Court; and therfore they desingne to make themselves necessary, and more valued, and hope thus to oblige the Treasurer to provide them with posts.

[*October 30.*].—The 30th of this moneth, Mr Alexander Main dyed at Glasgow of a high feaver, in three or four dayes sickness. He was my brother's successour in the North-west quarter. That congregation have had two strong and lively-like young men very hastily, and one after another, taken from them; and this is the third vacancy in Glasgow which I have knouen since the Revolution. The South quarter has been vacant since Mr David Broun's death, 1704; and I hear it from a good hand, that a litle before his death Mr Boece preached in the North Church, and after he had setled upon another subject, was obliged, in a very short time, to fix upon that, "You shall desire to see one of those days of the Son of Man, and shall not see them;" and, indeed, they have been nou long desolate, and their Church since has been but supplied by Mr M'Bride and Mr Main.

The close of this moneth the bussiness of the peace is thought as good as done. It's talked that the Dutch Minister, Buis, hath order to remonstrate against the signing of the articles preliminary before they wer agreed to; and the Dutch seem not very fond of this peace, nor the Emperour (Charles) nou chosen. What can be done without England!

November 1711.—This day, by conference with Mr Murthland, I find that the peace is not thought to be in such forwardness at London as was given out. The Count de Gallas, envoy or resident from Germany, is dismissed by the Queen, as it's said, for publishing the preliminaries we have had soe much talk about; soe that they wer by him sent over to Holland, and wer lying in the Coffee-houses there before they wer heard of at Court. It's scarce thought that the Treasurer will push this peace upon thir terms, otherwise he will be in great hazard. The Jacobits seem all mighty fond of it, but the High-flyers are not, in

England. The Whiggs have assured the Treasurer that they will support him with taxes to cary on the warr. The discontented Torys are thought to be very many.

The beginning of this moneth the Commission meet, and aggree on the appointing a fast, and leaves the day to the Queen. *Vide* Letters.

I hear a great many of the High-flyers in the Convocation, such as Atterbury and Smalridge, did appear pretty favourable to Mr Whiston in his Arrianisme. Kennet does very much set up against him, and they have come to nothing in conclusion.

I hear, within these six weeks, one Bailay Broun, in Inverary or Inverlochty, dyed at aged one hundred and twenty years ; and that there is a woman in Galloway yet alive above one hundred and thirty. Her husband dyed some years agoe, after they had a year or two before buried their son, of one hundred years [of age.]

[*November 3.*]—The 3d of this moneth dyed Janet Anderson, wife to John Luke, an eminent Christian. On his death-bed he was assured that he would meet with all his children in heaven, but said, plainly, he did not expect ever to meet with his wife there ! Severall of his children wer but young, and he gave characters of them, which came very exactly to passe when they came to years.

Ane accompt of ane impression of Psalm lxxxix. 47, 48. *Vide* Hou's "Vanity of Man, as mortall ;" preface.

We have had a long talk of a Journey to Paris by Mr Prior this summer, sent to the French King about the peace ; and it's said by some this was designed to gratify the Torys, by Mr Harley, rather than with any designe of going throu with the peace.

Mr Patrick Simson tells me, that one time conversing with Mr Robert Douglass, they fell to have some discourse upon the English Ceremonys. Mr Douglass said ther wer much talk about Ceremonys, but in his opinion the Bishop was the greatest ceremony of them all ! My author heard him under the first indulgence, a litle before he dyed, preach at his Church of Pencaitland. Ther wer several Noblemen hearing him. He was very free, and said he was perswaded the Lord would

revive the work of Reformation, nou overturned ; and since it was His cause, he would certainly avenge it upon those that had been the overthrowers of it.

He tells me that the person who disputed at St Androus with Mr Alexander Jamison, when Mr Rutherford prayed over again, (*vide supra*,) was Mr William Tillidaff, and the Principal that prayed first was Mr William Colvill, not Dr Houie, as I have sett down, who was Principal or Provest of a Colledge, but not a Minister.

My author sayes he has had some thoughts upon the circumstances of the after state of the godly, and particularly upon their bodys being spirituall bodys. He knoues not weel what to think of the expression, but he reaoned them a midle soil of substance between body and spirit ; and from their still partaking of materiality, he reacons that the neu heavens and neu earth will be the materiall theater upon which they will act.

[*November 7.*].—Upon the 7th of this moneth Mr Robert Paisley, Minister at Steuartoun, dyed. This is four Ministers have dyed pretty near one another. I have heard it observed, that pretty oft severall Ministers doe dye together, and have remarked it severall times. “The righteouse perish, and are taken away,” and some numbers of them about one time, that men may the more lay it to heart. Mr Paisley was a person that lived much upon prayer, and was very usefull in that place. He gote off with much pleasantness and solid comfort. I am told by a good hand, that ane honest man (I think one of his elders) came in that day he dyed ; and he seemed to be somewhat better then he had been for some dayes past. The person said he was glad to see him a litle better ; this was just about twelve of the clock. “Yes,” sayes he, “I am better, but either this time four hours, or four dayes, there will be an alteration and change !”—and that day, precisely at four of the clock, he removed. †

I hear, from members of the Commission, that there wer very heavy complaints of barbarouse treatment of Ministers in the North, most lamentable. One Mr Sands, in Orkney, has been mightily maltreated ; and, by suborning of witnesses, patched process was made up for sheep-

stealing, and a sort of probation of it susteained before the Justices of the Peace there, who are all Malignants and Jacobites. The [Lord] Advocate has given a suspension of their sentence against him. I hear of another, Mr Grant, I think, is his name, in Rosse, who was lately called to a parish in Rosse, and settled there. The day, I think, after his ordination, he came from the gentlman's house who had been instrumentall in settling him there, in a boat, doun a loch to the Church. When he landed, ther was about two hundred armed men who sent a party, and laid hold on him, and beat him greivously, and wounded him in the head with swords, and in other places with durks, most terribly ; tear his hatt and his cloaths, and caryed them away as trophées ! And after a terrible effusion of his blood, and casting cold watter upon his wounds, they caryed him up to the tope of a hill, and there resolved to have killed him outright, had not some among [them,] more tender-hearted, opposed this, and resceued him. These by the Commission, with the grouth of the English Service, wer laid before the [Lord] Advocate, who undertook to draw a representation, and lay it before the Government. The representation, I hear, is drauen with respect to the English Service, and with a great deal of freedome and plainness. It was read to some Ministers, of whom my author was one, and one of them said, " My Lord, will it be safe to lay that before the Queen ? " The [Lord] Advocate replied, " I'le take my hazard of that ! "

I hear as to the bussiness of the fast, which is appointed and designed to be in January nixt, but the day left to the Queen, that when it was at first proposed, it was much opposed, and thought improper by many that the Commission should appoint one, and remitted to a Committy, who brought in their opinion against it ; but to-morrou, when this was reported, the affair of the hazard of the pestilence upon the East Coast was urged, and those that wer against it seemed upon this to alter their mind ; and the proposers wer willing to leave the nomination to the Queen as to the day ; and soe it was gone into, and Mr Carstairs writ to, to take his oun measures, to suggest some time in January to the Queen.

The Commission appointed some of their members to wait upon the present [Lord] Advocate, and congratulate his accession to that post. Mr John Stirling was their mouth, and had a long and set speech to him. It's said the return he made was, " Gentlmen, I was turned out of this place, without any great form. I am brought in, I knou not weel hou ! You are come to me in a great deal of form, and I shall answer you without any formality at all. I have desired still to be freindly to the Kirk, and will still endeavour to be soe." They complemented Sir David Dalrymple, late [Lord] Advocate, and thanked him by another part of their number for his kindnesses to them when in that post. I wish [this] be not a precedent to involve the Commission in complements !

The Comission transported Mr Melvil from Arbuthnet unto Aberdeen, to be Minister there. The Synod had not transported him.

There was a letter from the Secretary Dartmouth to Mr Carstairs, wherein he signified, by the Queen's order, that her pious inclinations to promote virtue and religion made her assure them that she would encourage the Ministries (in the plurall, whither of designe or by an escape of the writer, I knou not) and Presbitrys, and she had given orders to her Advocate to support the Ministers against all illegall proceedings ; and that shee would encourage and correspond anent fasts and thanksgiving, upon proper causes and occasions. This letter Mr Carstairs sent down, and it was read in the last sederunt of the Commission, after the fast was appointed. This letter, it's thought, was procured by Mr Carstairs upon the representations made to him of the English Service, and barbarouse attempts, in the North, upon Ministers.

He is this summer at London, and they say is very bigg with the Treasurer. I hear he has a desing to get his nephew, Mr Alexander Dunlop, made Professour of Ecclesiasticall History at Glasgow, and a set sellary for that out of the Bishops' Rents, and to send down a Presentation from the Queen. This seems not to be soe much desired at that University ; and the Queen's presentments, except to the Principale, have ever been in use there ; and it's thought it may be of ill conse-

quence, he being Extraordinary Professour of Divinity, the Court may very soon send down persons to that post, who may be of very ill influence on this Church.

Upon the 7, Mr Blackwell went up to London. The case of Aberdeen is very sad at present. Dr Garnes, who was former Professour of Divinity under Episcopacy, and deposed by the Commission of Plantation, &c., and Visitation appointed by Parliament, has summoned Mr David Anderson, as an intruder, to appear before the Lords. He was admitted Professour last year, and their endeavours used to get Burnet, of whom above, into the Neu Toun; and they say Garnes came in, and offered to teach the youth. He is Garnes' brother, whom the Assembly deposed for Burignianisme, and is Burignian himself. Mr Blackwell is gone up to Court, if it may be, to give right impressions of matters there anent these intrusions.

About the midle of this moneth, we hear of an Envoy from Holland, who signifys the States are willing to enter upon a treaty of peace, upon the preliminaries communicated to them. They beginn nou to talk of a neu partition of Spain and America both.

Mr Baxter said to Mr Carstairs, that ther wer two points he thought he could suffer upon, and counted it his deuty to dye, rather than doe them. The one was, before he renounced the Covenant, though he himself did never take it; and the other was, before he subscribed his assent and consent to the English Liturgy. When Mr William Carstairs was licensed, or ordeaned, at London, Mr Baxter said to him, "Nou," sayes he, "goe a while to the country, and learn to preach the Gospell!" Both these I have from very good hands.

☛ Ther was a man that either confessed witchcraft, or was condemned for it, in the West, said to Sir Robert Montgomery of Skelmorly, that he, with the Devil, came into the room where he was lying, with a desing to doe hurt to him! This the Devil had promised to them; but

when they came, he was praying, and Satan told them he could get nothing done. “O !” says the warlock to him, “be bold on your God, for you are much obliged with him !” This Sir Robert told to the late Principale Dunlope, from whom my author had it. Sir Robert was a man mighty in prayer, and much at it, but very short at a time. He would have left company, when in his house, frequently in a litle time, and retired a litle to his closett ; but as if [it] had been to look a paper, and it was knouen it was for prayer.

Mr James Stirling tells me, he had this accompt from Mr Thomas Melvil’s son, who heard his father tell it frequently. He was invited by Mr Durham to preach on the Saturday before his Communion. After ordinary preparation, he came to toun on Saturday morning, when he retired to think on his sermon he had prepared. He could get nothing recovered at all, and turned in great confusion. He acquainted Mr Durham, who comforted him, and desired him to retire, and think further. He did soe, but could settle upon nothing. About ane hour before the time of meeting, he came again, and told Mr Durham that he could get nothing at all, and he behoved to preach himself, for he durst not venture upon any thing extempore, and in such a confusion, before such ane auditory as the Inner Church ! Mr Durham said, it seemed the Lord had somewhat to bring out of such a dispensation ; and would not engage [him,] but desired him to retire and pray to God, and he would endeavour likewise to pray. He did soe, and continoued in the same confusion, to his sense ; and when the bell rang, he declined to preach, peremptorly. Mr Durham went up to the pulpite with him, and told him if his confusion continoued, he should give what offered, but if the Lord brought his matter to him, it was weel. And, accordingly, Mr Durham gave out the Psalm, and in the time of singing, the Lord came most sensibly to Mr Melvil ; his matter returned, and he preached with ane extraordinary gale, to the observation of all present.

I hear that Sir George M’Keinzie was one time under some consider-

able awaknings of conscience, as frequently he was ; and Mr Mathew M'Kell mett with him. Sir George said, by way of complaint to Mr M'Kell, "I would fain belive, but I cannot repent !" "Repent," said Mr M'Kail, "my Lord, repent—that is the way to belive !" Which was very home to him.

Mr James Stirling tells me, that Mr Mathew Crauford, when last sick, told him he had some considerable challanges, for having a hand in, and going into the Adresse of Thanks to King James, for the Toleration ; and said, "it might weel have been spared."

Mr Alexander Henderson, as is reported, was converted by a sermon of Mr Robert Bruce's. After he was ordeaned by the Prælates, he had a mighty itch to hear Mr Bruce ; and, [I] think, put on disguise, and came in to the Church where he was, not by the ordinary dore. The text he preached on, though he kneu nothing of Mr Bruce, was, "He that cometh not in by the dore is a theife and a robber !" And that awakened him effectually, and was the mean both of his conversion and his leaving the Prelaticall way.

The accompt I had of Tillotson's speach above, anent reason, I hear confirmed by Mr Carstairs, who was at London at the time, and had it from good hands.

The expression of Mr William Guthry to Mr James [Guthry,] that "the Malignants would be his death, and the stonny gravell his," was in Mr Alexander Dunlop's hall, in Paisley. James Couie was present.

[*November 11.*—Upon the 11 of this moneth, a sergant, who was under process, and I think under sentence for murdering his wife, this last summer, hanged himself in the Tolbooth, on Sabbath night, about six. He was a profest Athiest, and denyed a future state.

About the midle of this moneth, we hear of Graab's death, in England. It's a great losse, indeed, to learning ; and particularly in the matter of de-

bate with Whiston, he will be much wanted. He had a very litle before his death exposed Whiston very much, in a short pamphlet.

I hear from a good hand the reason of King William's making that desperate attempt upon the Watter of Boyn, on which the fate of Ireland and Brittain did depend, was : That morning, he received the accompt of the French Fleet their beating the English and Dutch Fleet. This he only communicate to the Duke of Schomberg ; and he forsaw that if this once took air, his army would be dispirited, and many of them leave him ; and therfor he ventured to make that hazardouse attempt. When Schomberg was killed, he said, " Lett the King of kings be King, and I will be Generall !" When the cannon bullet grazed his shoulder, the alarame went through he was killed ; and he was oblidge presently to pull off his hat and wave it, that they might knou that he was not hurt.

December 1711.—In the close of the last moneth, and the beginning of this moneth, the Parliament is prorogued, because the House of Lords wer like to oppose the bussiness of the peace. A neu Commission of Chamberlanary is granted to gain four votes of our Scots Peers ; and some others. *Vide Letters.*

I hear Mr James Guthry was a mighty calm reasoner, and was never knouen to be in a heat in reasoning. When he was in converse with others, and they turned hote, he would have said, " Let us divert to some other subject, for I find our debates losse their end, and we cannot be bettered by them nou." The King was angry when he heard he was execute and Mr Gillespy spared, for he said Mr Guthry was the honestest man of the two, and more by farr his freind.

Mr Guthry was a great Royalist, and a very strong opposer of Cromwell's authority, and he would make noe cessions to the English at all. James Couie, his Reader, once went out of curiosity to hear the Secetarys in Stirling ; and Mr Guthry was very much offended, and said, " James, James, goe not up to Gilgall nor Bethaven !"

Mr Patrick Gillespy was much under a cloud after his subscribing that kind of declaration, upon which he was liberate. He seemed to be blasted in his very gifts, and the generality looked down on him, of honest people. I think I have heard his parts failed him after that ; and it's very remarkable that his sin seems to be written upon his stroak. His infirmity was a height of spirit, and he was reaoned a man of affection, and the Lord sau fitt even to wound him very much in his reputation.

[END OF VOLUME SECOND OF MS.]

END OF VOLUME FIRST.

EDINBURGH PRINTING COMPANY, 12, SOUTH ST DAVID STREET.

